

Library of the Theological Seminary.

PRINCETON, N. J.

SCC  
1257

Green Fund

Division.....

Section.....

Shelf.....

Number.....

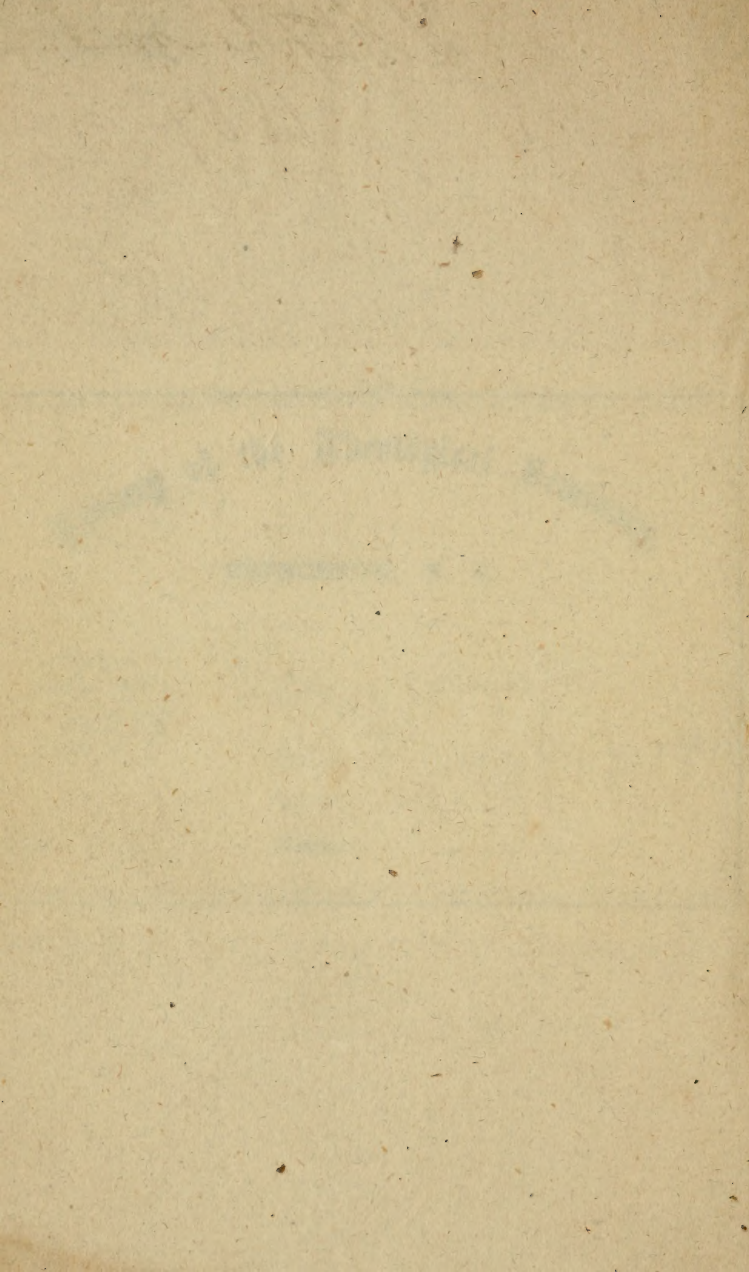
May 7<sup>th</sup> 1879

Chapman



L. Stephenson

1867













# The Compilers of the English Liturgy.



P. La Vergne Inv.

M. F. Gucht Scul.

- |                    |                 |                    |             |
|--------------------|-----------------|--------------------|-------------|
| 1. A. Bp. Cranmer. | 5. Bp. Skip.    | 9. Dr. Cox.        | 10. Dr. May |
| 2. Bp. Ridley.     | 6. Bp. Thirlby. | 11. Dr. Robertson. |             |
| 3. Bp. Goodrich.   | 7. Bp. Day.     | 12. Dr. Heynes.    |             |
| 4. Bp. Holbech.    | 8. Dr. Taylor.  | 13. Dr. Redmayne.  |             |



A  
**RATIONAL,**  
OR  
PRACTICAL EXPOSITION  
OF THE  
**Book of Common-Prayer,**

By the Right Reverend Father in GOD,  
**ANTHONY SPARROW, D.D.**  
Late Lord BISHOP of NORWICH.

With his Caution to his Diocese against FALSE  
DOCTRINES, and his famous SERMON of  
CONFESSION and the Power of ABSOLUTION.

To which are prefix'd, the  
**LIVES of the COMPILERS**  
OF THE  
**LITURGY;**

And an Historical Account of its several Reviews,

By the Reverend  
**Mr. SAMUEL DOWNES,**  
Late of St. JOHN's College OXON.

**LONDON:**

Printed by J. Bettenham, for **CHARLES RAVINGTON,**  
at the Bible and Crown in St. Paul's Church Yard. 1722.



THE

PRETACE



HE following RATIO-  
NALE on the Book of  
Common Prayer, as it  
had the Honour to be  
the first Practical U-  
nion of our excellent  
which appeared in the  
it, in no Respect, in-  
those Books, which  
wrote on the same  
Beauty and Harmony  
Officers of our Church,  
Conformity with the  
and Worship, as no  
carefully and pious-  
ly stated, nor the

1/2



THE  
PREFACE.



THE following RATIONALE on the Book of *Common-Prayer*, as it had the Honour to be the first Practical Illustration of our excellent LITURGY, which appeared in the World; so is it, in no Respect, inferior to any of those Books, which have since been wrote on the same Subject. The Beauty and Harmony of the public Offices of our Church, and their Conformity with the primitive Faith and Worship, are no where more accurately and perspicuously demonstrated; nor the Objections of the *Pa-*



## *The P R E F A C E.*

*pists* on the one Side, and the Cavils of the *Dissenters* on the other, more learnedly and convincingly refuted. The true Sons of the CHURCH of ENGLAND are therein taught, to worship God *in the Beauty of Holiness*; and to offer their daily Prayers to the Throne of Grace, with that pious and religious Affection, that holy and fervent Devotion, which may render them an acceptable Sacrifice to God: And, on the Feasts and Fasts of the Church, the proper Service of the Day is so briefly, yet fully explained; that Persons of the meanest Capacity, and the least Leisure, may, by perusing this excellent Author, in a few Minutes, prepare themselves, to join therein, with a devout and understanding Heart. And to be brief, in the Praise of a Work, which is sufficiently recommended to Men of Learning, by the bare Name of that illustrious Prelate, who wrote it; there is scarce any where, in so short a Compass, so much  
ortho-

## *The* P R E F A C E.

orthodox Divinity solidly and exactly stated, fully and perspicuously explained; so great an Insight given into the Doctrine, Discipline, and Usages of the primitive Church; or so useful an Illustration made of the pious and comprehensive Offices of our own.

I do not speak this, to detract from the just Praises of any of those, who, in Emulation of his great Example, have contributed their useful Labors, to the farther Illustration and Vindication of the LITURGY; but to do Justice to the Memory of so worthy a Pillar of our Church, who not only defended it by his Pen, but was also an eminent Sufferer, for his unshaken Loyalty to his exiled Prince, under a prosperous Usurpation, and his steadfast Adherence to the CHURCH of ENGLAND, in her most afflicted and persecuted State; when all her faithful Sons were exposed to the barbarous Rage of a merciless Rebellion, and the insolent Schismatics, who by a sa-

A 3

crilegious

## *The P R E F A C E.*

crilegious Violence had taken Possession of their Churches, had the Confidence, to accuse them of *creeping into Houses*, and *leading captive* the Weak and Ignorant; only because they privately, as faithful Pastors, continued to supply the People with holy and orthodox Ministrations, and to confirm them in true Religion and Loyalty. The Sufferings to which he was exposed on this Account, he endured with Constancy and Patience; and the Scoffs and Insults of the Enemies of our Church he despised, and prayed God to forgive them: An Honour, which none of the following Expositors of the *Common-Prayer* can pretend to rival him in. He was inflamed with the same Spirit of Martyrdom, which animated the Breasts of the COMPILERS of the LITURGY; and by his strenuous and open Vindication of the Faith and Worship of our Church against the daring Madness of the rebellious *Sectaries*, had  
render'd



## *The P R E F A C E.*

render'd himself so obnoxious to the then prevailing Faction, that he was particularly marked out for a Victim, and was the first Person of his College, who was ejected by the *Phanatic Visitors*: And had he not in Time withdrawn, and concealed himself, from the ungoverned Rage of those blind Zealots, who were then at the Helm, he had fallen a Sacrifice to their mad Fury.

ONE of the principal Causes of their inveterate Hatred against him, was his excellent Sermon, *Of Confession, and the Power of Absolution*: And tho' he escaped the Trouble, into which he had like to have been brought, upon his first preaching it at *Cambridge*, by the Countenance of Bishop JUXON; yet the Faction could never forgive him his unanswerable Defence of that Primitive and Catholic Doctrine of the Church, which was then branded with the odious Name of *Popery*. The Sermon is

## *The* P R E F A C E.

now added to this Edition of the R A T I O N A L E; and may be of excellent Service, as an Antidote against the sophistical Cavils, of late with so much Heat and Zeal advanced, by some false Sons of the Church, against the spiritual Efficacy of the sacerdotal Absolutions and Benedictions. And because the *Rationale* it self was wrote, before the last Review of the Liturgy, I have in a few brief Notes occasionally inserted at the Bottom of the Page, given an Account of the Alterations then made.

As to the Lives of the COMPILERS of the L I T U R G Y, which I have prefix'd to this Edition; I have endeavour'd, after a diligent Perusal of all the Historians, who have wrote of those Times, faithfully to extract every material Incident, relating to those great and worthy Men, to reduce them into the most proper Order and Method, and to set them in the clearest Light I could. That I am so brief  
in

## *The P R E F A C E.*

in my Account of some of them, proceeds not from Negligence, but the Want of farther Materials, after a careful and laborious Search into all those Books, where there was but the least Probability of meeting with any Thing concerning them: And I believe, it will be hard, upon the strictest Scrutiny into our Church-History, to find any Circumstance of Importance, which I have over-looked.

AND here I cannot but gratefully acknowledge, that I am indebted for my Information in several Particulars, to the kind Assistance of the learned and worthy Mr. BAKER of *St. John's-College, in Cambridge*; and for some remarkable Incidents of the latter Part of Bishop Cox's Life, to the industrious Mr. *Strype*; who, with great Humanity, communicated to me his Manuscript Collections concerning that Part of the Reign of *Queen Elizabeth*.



## *The* P R E F A C E.

IN my historical Account of the several Reviews of the LITURGY, I have taken nothing upon Trust; but have collated and transcribed all the material Differences, with great Care and Exactness; and ranged them in such a Method, that the Reader may, in one View, see all the Alterations, that have been made in it, from the Time of its being first compiled, till it was brought to that finish'd Beauty and Perfection, which render it the Glory of our Church, and the Wonder of the rest of the Christian World. I have also, with some Warmth and Earnestness, set my self to confute the late groundless Reproaches advanced against it, by Mr. *Whiston*, Mr. *Collier*, and others; which, I hope, will be thought no unuseful Digression.

AND whereas great Complaints have been made against this Part of the Work, by the Gentlemen of the New Separation, as if I had broke  
through

## *The P R E F A C E.*

through all the Rules of Decency and good Manners, in my Usage of Mr. *Collier* and Dr. *Brett*; I here publicly assure them, that having advised with many Persons of the greatest Candour and good Nature, I cannot learn, that I have given any real Occasion for such Clamors, or that I have used any one Word, how severe soever, beyond what the Merits of the Cause will strictly justify. It has always been the common Complaint of those who separate from the Unity of the Church, that they are used in an unworthy and unchristian Manner, when plain Matter of Fact only is related, and their Schism is described barely in its own black and native Colours: And therefore I have no Cause to wonder that it is so now. I have as much Respect as any Man, for Mr. *Collier's* great Learning, and Stedfastness in suffering for his Conscience: But the greater his Learning is, the less excusable is his present Conduct;

## The PREFACE.

duct ; and as to the latter Part of his Character, I have learnt long ago from S. Cyprian, that *Si Ecclesiam, ubi Confessor factus est, derelinquens, & unitatis concordiam scindens, fidem primam perfidia posteriore mutaverit, blandiri sibi per confessionem non potest. Confessor est ? Sit humilis, & quietus ; sit in actu suo cum disciplinâ modestus, ut qui Christi Confessor dicitur, Christum, quem confitetur, imitetur.*

THE God of Peace and Unity heal the Breaches of his Church, bring back into the Way of Truth all who err and are deceived, and confirm and strengthen us in his true Faith and Worship, for the Merits of JESUS CHRIST our blessed Redeemer. *Amen.*

AUG. 7.

1722.

Samuel Downes.



THE  
LIVES  
OF THE  
COMPILERS  
OF THE  
LITURGY:  
WITH  
An Historical Account of its  
several REVIEWS.

---

By *SAMUEL DOWNES*,  
Presbyter of the CHURCH of ENGLAND.

---

The SECOND EDITION, corrected  
and improved.

---

*Librum sacerdotalem quis nostrum resignare audeat,  
signatum à Confessoribus, & multorum jam Martyrio  
consecratum? Quomodo fidem eorum possumus dene-  
gare, quorum victoriam prædicamus?*

*S. Ambrosius, apud Vincentium Lirin. c. 7.*

---

L O N D O N:  
Printed for CHARLES RIVINGTON. 1722.

THE HISTORY OF THE  
CHURCH OF ENGLAND

FROM THE REFORMATION  
TO THE PRESENT TIME

BY JOHN HALLAM

OF THE CHURCH OF ENGLAND

IN TWO VOLUMES

COMPILERS

LITTLE & CO.

Printed by Little & Co.  
15, Abchurch Lane, London, E.C. 4

First published in 1850



To the RIGHT REVEREND  
FATHERS in GOD,  
THE  
ORTHODOX BISHOPS  
OF THE  
*Church of England,*  
The following  
LIVES  
Of the WORTHY  
COMPILERS  
Of our EXCELLENT  
LITURGY.

Are humbly *dedicated,*

by their most dutiful,  
and obedient Son,

PROFESSOR  
PRINCETON  
THEOLOGICAL  
SEMINARY.

SAMUEL DOWNES.





# THE CONTENTS.



<i>THE Life of Archbishop</i> CRANMER.	Page i
<i>The Life of Bishop</i> RIDLEY.	p. lv
<i>The Life of Bishop</i> GOODRICH.	p. xcvi
<i>The Life of Bishop</i> HOLBECH.	p. ci
<i>The Life of Bishop</i> SKIP.	p. ciii
<i>The Life of Bishop</i> THIRLBY.	p. cv
<i>The Life of Bishop</i> DAY.	p. cix
<i>The Life of Bishop</i> TAYLOR.	p. cxiv
<i>The Life of Bishop</i> COX.	p. cxviii
<i>The Life of Doctor</i> MAY.	p. cxxxv
<i>The Life of Doctor</i> ROBERTSON.	p. cxxxviii
<i>The Life of Doctor</i> HEYNES.	p. cxli
<i>The Life of Doctor</i> REDMAYNE.	p. cxliv
<i>THE APPENDIX.</i>	p. cl



THE  
L I F E  
O F  
*Dr. THOMAS CRANMER,*  
*Archbishop of Canterbury.*



HIS great Prelate was the Son of *Thomas Cranmer, Esq;* a Gentleman of an antient and wealthy Family; that came in with the Conqueror; and was born at *Aslacton* in the County of *Nottingham*; *July 2, 1489.*

His Father died, while he was yet very young: And his Mother, when he was fourteen Years old, sent him to *Cambridge*. He was there elected Fellow of *Jesus-College*; and was so well beloved in that Society for his great Learning, exemplary Piety, and sweet and affable Disposition, that after his

Fellowship was vacant by Marriage, his Wife dying within the Year, the Matter and Fellows chose him in again. This Favour he so gratefully acknowledged, that when nominated to a Fellowship in Cardinal *Wolsey's* new Foundation at *Oxon*; though the Salary was much more considerable, and the Way to Preferment more ready by the Favour of the Cardinal; he nevertheless declined it, and chose rather to continue with his old Fellow-Collegians, who had given him so singular a Proof of their Affection.

IN the Year 1523, he commenced Doctor of Divinity, being then in the thirty-fourth Year of his Age: And having been long in great Esteem for Theological Learning, he was chosen Reader of the Divinity-Lecture in his own College; and appointed by the University, to be one of the Examiners of those who took their Degrees in Divinity. These Candidates he examined chiefly out of the Scriptures; and finding many of them grossly ignorant thereof, having thrown away their Time on the dark Perplexities, and useless Questions, of the Schoolmen, he rejected them as insufficient; advising them, to apply themselves closely to the Study of the holy Scriptures, before they came for their Degrees; it being a Shame for a Professor of Divinity to be unskilled in that Book, wherein the Knowledge of God, and the Grounds of Divinity lay. And though some hated him for this, yet those of a more ingenuous Temper publicly returned him Thanks, for having been the Means of their great Improvement in the sound Knowledge of Religion.

DURING his Residence at *Cambridge*, the Question arose concerning King *Henry's* Divorce, and the Plague breaking out in the University about that Time, he retired to *Waltham-Abbey*:  
where



where casually meeting with *Gardiner* and *Fox*, the one the King's Secretary, the other his Almoner, and discoursing with them of the Divorce; he greatly commended the Expedient that Cardinal *Wolsey* had suggested, of consulting the Divines of our own and the foreign Universities, concerning the Lawfulness of the Marriage, and the Extent of the Pope's dispensing Power; which he thought would bring the Matter to a short Issue, and be the safest and surest Method of giving the King's troubled Conscience a well-grounded Satisfaction. This Conversation *Fox* and *Gardiner* related to the King; who immediately sent for him to Court, and admiring his Gravity, Modesty, and Learning, resolved to cherish and promote him. Accordingly he made him his Chaplain, gave him a good Benefice, and nominated him to be Arch-Deacon of *Taunton*. At the King's Command he drew up his own Judgment of the Question in Writing; and so solidly defended it in the public Schools at *Cambridge*, that he brought over diverse of the contrary Part to his Opinion; particularly five of those six Doctors, who had before given in their Judgment to the King, for the Lawfulness of the Pope's Dispensation with marrying the Brother's Wife.

IN a Matter of so great Importance, it may not be improper, to give an Abstract of those Arguments, on which they who with Dr. *Cranmer* favoured the Divorce, grounded their Judgment. These were taken partly from Scripture; partly from Fathers, Councils, and Schoolmen.

FROM Scripture they argued, "That the prohibited Degrees in *Leviticus* were not only obligatory to the *Jewish* Nation, but moral Precepts and the primitive Laws of Marriage; as appeared

“ peared from the Judgments denounced against  
 “ the *Canaanites* for the Violation of them, and  
 “ their being said to have *polluted the Land* there-  
 “ by ; which cannot be accounted for, if these  
 “ were only positive *Jewish* Constitutions: That  
 “ among these prohibited Degrees, the Marriage  
 “ with the Brother’s Wife was one ; *Lev. xviii.*  
 “ *16. and xx. 21.* And that the Breach of these  
 “ Precepts was called *an unclean Thing, Wicked-*  
 “ *ness, and an Abomination* : That the Dispen-  
 “ sation in *Deuteronomy* of marrying with the Bro-  
 “ ther’s Wife only shewed, that the Foundation  
 “ of the Law was not in its own Nature immu-  
 “ table, and might be dispensed with by immedi-  
 “ ate divine Revelation ; but that it did not fol-  
 “ low, that the Pope by his ordinary Authority  
 “ could dispense with it : And, that to pretend  
 “ the Sense of the Precept to be only a Prohibi-  
 “ tion of having the Brother’s Wife in his Life-  
 “ time, was a poor trifling Cavil, it being uni-  
 “ versally unlawful, to have any Man’s Wife  
 “ whatever, while he was yet living. ”

“ THE constant Tradition of the Church was  
 “ clear against the Lawfulness of the Marriage.  
 “ *Origen* on *Lev. xx.* *St. Chrysostom* on *Matt. xxii.*  
 “ and *St. Basil* in his Epistle to *Diodorus*, express-  
 “ ly assert these Precepts to be obligatory under  
 “ the Gospel ; and in the *Latin* Church, *St. Am-*  
 “ *brose, Jerom, and Austin* were of the same Opi-  
 “ nion : And *Tertullian*, who lived within an  
 “ Age after the Apostles, in his fourth Book a-  
 “ gainst *Marcion*, affirms, that the Law of not  
 “ marrying the Brother’s Wife does still oblige  
 “ *Christians*. Pope *Gregory* the great had given  
 “ the same Determination, in Answer to *Austin*  
 “ the first Archbishop of *Canterbury* ; and direc-  
 “ ted him, to advise all, who had married their  
 “ Bro-

“ Brother’s Wives, to look on the Marriage as a  
 “ most grievous Sin, and to separate from their So-  
 “ ciety. Other Popes had declared themselves of  
 “ the same Judgment ; and particularly *Innocent*  
 “ the third, who had wrote with great Vehe-  
 “ mence against such Marriages.

To these were added many Testimonies from  
 the Writers of later Ages, and the Schoolmen and  
 Canonists: But the Judgment of the purest Anti-  
 quity being so full and express, I shall pass them  
 over, as less material; only observing, that on the  
 contrary Side no Authorities could be produced,  
 earlier than *Wickliffe* and *Cajetan* ; who were the  
 first, that pretended these Prohibitions to be only  
 Branches of the judicial Law of the *Jews*.

“ THE second Canon of the Council of *Neo-*  
 “ *Cæsarea* decrees, that if a Woman were married  
 “ to two Brothers, she should be excommunicate  
 “ till Death ; and that the Man, who married his  
 “ Brother’s Wife, should be anathematized :  
 “ Which was confirmed in a Council held by Pope  
 “ *Gregory* the second. The sixty-first Canon of the  
 “ Council at *Agde* reckons the Marriage with the  
 “ Brother’s Wife among incestuous Marriages ;  
 “ and decrees, that all such Marriages are null,  
 “ and the Parties so contracting to be excommu-  
 “ nicated, till they separate from each other. And  
 “ the contrary Doctrine, and Error, of *Wickliffe*  
 “ had been condemned, not only in Convocation  
 “ at *London* and *Oxon*, but in the general Coun-  
 “ cil of *Constance*.

AND because some Endeavours were used to  
 evade all this, by a Pretence, that the Marriage with  
 Prince *Arthur* was never consummated ; it was  
 farther alleged, “ that Consummation was not ne-  
 “ cessary to make a Marriage complete, as might  
 “ be inferred from *Deut. xxii. 24.* where the Wo-



“ man, who was only espoused to a Man, if she  
 “ admitted another to her Bed, is commanded to  
 “ be stoned as *an Adulteress*; and the Man is said  
 “ to have *humbled his Neighbour's Wife*: And  
 “ tho' *Joseph* had never consummated the Marri-  
 “ age with the blessed Virgin, yet it appears from  
 “ *Matt. i. 19.* that he could not put her away,  
 “ without a solemn Bill of Divorce.

BUT in this Case, there was not the least Ground to imagine, that the Marriage had not been consummated. The Marriage-Bed was solemnly bless'd, when they were put into it; and they were seen publicly in Bed together, for several Days after. The *Spanish* Embassador had, by his Master's Order, taken Proofs of the Consummation of the Marriage, and sent them into *Spain*: And the young Prince, who was then full sixteen, had by many Expressions given his Servants Cause to believe, that it was consummated the first Night. Nay it was thought, that his too early Marriage hastened his Death; for his Constitution was strong, vigorous, and healthy before it; but afterwards he declined apace, which was attributed to his being too uxorious. After his Death, his Brother was not created Prince of *Wales*, till ten Months were elapsed; that they might be certain, the Princess was not with Child, before they confer'd that Honour upon him. She herself never said any Thing then to the contrary; and in the Petition offered to the Pope in her Name, as repeated in his Bull, it is said, that *the Marriage was perhaps consummated*: Nay farther, in the Pope's Brief, it is plainly confess'd, that *the Marriage was consummated by carnal Copulation*.

IN the Year 1530, Dr. *Cranmer* was sent by the King to dispute on this Subject at *Paris*, *Rome*, and in other foreign Parts. At *Rome* he deliver'd  
 his

his Book to the Pope, and offered to justify it in a public Disputation : But notwithstanding their many Promises and Appointments, none durst appear to oppose him publicly ; and in all private Conferences he forced them to confess, that the Marriage was contrary to the Law of God. The Pope constituted him *Pænitentiary General* of *England*, and dismiss'd him. In *Germany*, he gave full Satisfaction to many learned Men, who were before of a contrary Persuasion ; and prevailed on the famous *Osiander*, to declare the King's Marriage unlawful, in his Treatise of *incestuous Marriages*, and to draw up a Form of Direction, how the King's Process should be managed ; which was sent over to *England*. Before he left *Germany*, he was married to *Osiander's* Niece ; whom, when he returned from his Embassy, he did not take over with him, but sent for her privately in 1534.

IN *August* 1532, *Archbishop Warham* departed this Life ; and the King, thinking *Dr. Cranmer* the most proper Person to succeed him in the See of *Canterbury*, wrote to him to hasten home, concealing the Reason : But *Cranmer* guessing at it, and desirous to decline the Station, moved slowly on ; in hopes, that the See would be filled, before his Arrival. But all this Backwardness, and the Excuses, which his great Modesty and Humility prompted him to make, when after his Return the King open'd his Resolution to him, served only to raise the King's Opinion of his Merit ; so that at last he found himself obliged to submit, and undertake the weighty Charge.

THE Pope, notwithstanding *Cranmer* was a Man very unacceptable to *Rome*, dispatched eleven Bulls to complete his Character. By the first, which is directed to the King, he is, on his Nomination, promoted to the See of *Canterbury* ; by

the second, directed to himself, Notice is given him of this Promotion; the third absolves him from all *Censures*; the fourth was sent to the Suffragans, the fifth to the Dean and Chapter, the sixth to the Clergy of *Canterbury*, the seventh to the Laity, the eighth to all who held Lands of the See, requiring them to acknowledge him as Archbishop; by the ninth his Consecration is order'd, upon taking the Oath in the *Pontifical*; by the tenth the Pall was sent him; and by the eleventh, the Archbishop of *York*, and Bishop of *London*, were order'd to put it on. These Bulls the Archbishop according to Custom received; but immediately surrendred them to the King, because he would not acknowledge the Pope's Power of conferring Ecclesiastical Dignities in *England*, which he esteemed the King's sole Right.

HE was consecrated on *March 30, 1533*, by *John Longland* Bishop of *Lincoln*, *John Voicy* Bishop of *Exon*, and *Henry Standish* Bishop of *St. Asaph*: And because in the Oath of Fidelity to the Pope, which he was obliged to take before his Consecration, there were some Things seemingly inconsistent with his Allegiance to the King, he made a public Protestation, that he intended not to take the Oath, in any other Sense, than such as was reconcileable to the Laws of God, the King's just Prerogative, and the fundamental Statutes of this Kingdom; nor to bind himself thereby, to act contrary to any of these. This Protestation he renewed, when he was to take another Oath to the Pope, at his receiving the Pall; and both Times desired the Proto-Notary, to make a public Instrument of his Protestation, and the Persons present, to sign it.

THE first Service the Archbishop did for the King, was pronouncing the Sentence of his Divorce



voiced from Queen *Catherine*, which was done May 23; *Gardiner* Bishop of *Winchester*, and the Bishops of *London*, *Bath*, and *Lincoln* being in Commission with him. The Queen, after three Citations, neither appearing in Person, nor by Proxy, was declared *Contumax*; the Depositions relating to the Consummation of the Marriage with Prince *Arthur* were read, together with the Judgments of the Universities, the Determinations of the Provinces of *Canterbury* and *York*, and the Opinions of the most noted Canonists and Divines in Favour of the Divorce: After which the Archbishop, with the unanimous Consent of the rest of the Commissioners, pronounced the Marriage between the King and Queen *Catherine* null, and of no Force, from the Beginning; and declared them separated and divorced from each other, and at Liberty to ingage with whom they pleased. In this Affair, the Archbishop proceeded, only upon what had been already concluded by the Universities, Convocations, &c. and did no more, than put their Decisions into a Form of Law. On the 28<sup>th</sup> of May, he held another Court at *Lambeth*, in which he confirmed the King's Marriage with *Anna Boleyn*.

THE Pope, alarmed at these Proceedings, by a publick Instrument declared the Divorce null and void, and threatned to excommunicate the Archbishop, unless he would revoke all that he had done: Whereupon the Archbishop appealed from the Pope to the next General Council lawfully called; and sent the Appeal to *Bonner*, who was then at *Rome*, desiring him and *Gardiner*, to acquaint the Pope with it, in such a Manner, as they thought most expedient.

ON the 7<sup>th</sup> of *September*, the new Queen was delivered of a Daughter, who was baptised the  
*Wednesday*

*Wednesday* following, and named *Elizabeth*, Archbishop *Cranmer* standing Godfather.

WHEN the Supremacy came under Debate, and the usurped Power of the Bishop of *Rome* was called in Question, the Archbishop answer'd all the Arguments brought in Defence of the Papal Tyranny, with such Strength and Perspicuity, and so solidly confuted its Advocates from the Word of God, and the universal Consent of the primitive Church ; that this foreign Power was, without Scruple, abolished, by full Consent of Parliament and Convocation. The Destruction of this usurped Jurisdiction *Cranmer* had prayed for many Years, as himself declared in a Sermon at *Canterbury* ; because it was the Occasion of many Things being done, contrary to the Honour of God, and the Good of this Realm ; and he perceived no Hopes of Amendment, while it continued. This he now saw happily effected ; and soon after, he order'd an Alteration to be made in the Archi-episcopal Titles, instead of *Apostolicæ Sedis Legatus*, styling himself *Metropolitanus*.

THE King, whose Supremacy was now almost as universally acknowledged, as the Pope's had been before, look'd on the Monasteries with a jealous Eye. These he thought were by their Privileges of Exemption ingaged to the See of *Rome*, and would prove a Body of Reserve for the Pope, always ready to appear in his Quarrel, and to support his Claim. This, it is probable, was the chief Motive, which inclined the King to think of dissolving them : And *Cranmer*, being consulted on this Head, approved of the Resolution. He saw, how inconsistent those Foundations were with the Reformation of Religion, which he then had in View ; and propos'd, that out of the Revenues of the Monasteries, the King should found more

Bishopricks; that the Dioceses being reduced into less Compass, the Bishops might the better discharge their Duty, according to Scripture and primitive Practice. He hoped also, that from these Ruins there would be new Foundations erected in every Cathedral, to be Nurseries of Learning, under the Inspection of the Bishop, for the Use and Benefit of the whole Diocese. But these noble Designs were unhappily defeated by the sinister Arts of some avaritious Courtiers; who, without Fear of the divine Vengeance, or Regard to the Good of the Public, studied only, how sacrilegiously to raise their own private Fortunes out of the Church's Spoils.

WHEN Queen *Anna Boleyn* was sent to the Tower, on a sudden Jealousy of the King, the Archbishop was much afflicted at her Misfortune, and did his utmost to preserve her. He wrote a consolatory Letter to the King, in which, after having recommended to him an Equality of Temper, and Resignation to Providence, he put him in Mind of the great Obligations he had received from the Queen, and endeavoured to dispose the King to Clemency and good Nature. In the Close, he desired him, how unfortunate soever the Issue of this Affair might prove, that he would still continue his Love to the Gospel; lest it should be thought, that it was for her Sake only, that he had favoured it. But neither this Letter of the Archbishop, nor another very moving one wrote by her self, made any Impression on the King: For her Ruin was decreed, and (after *Cranmer* had declared her Marriage with the King null and void, upon her Confession of a Præ-contract with the Earl of *Northumberland*) she was tried in the Tower, and executed on the 19<sup>th</sup> of May, 1536.



IN 1537, the Archbishop, with the joint Authority of the Bishops, set forth that valuable Book, *The Institution of a Christian Man*. This Book was composed in *Convocation*, and drawn up for a Direction to the Bishops and Clergy. It contains an Explication of the Creed, the Doctrine of the Sacraments, the ten Commandments, the Lord's Prayer, the *Ave Maria*, Justification and Purgatory. This was a great Step towards the future Reformation ; for in this Book, the universal Pastorship of the Bishop of *Rome* is declared to have no Foundation in the Word of God ; the Church of *England* is asserted to be, as truly and properly, a Catholic and Apostolic Church, as that of *Rome*, or any other Church, where the Apostles were resident ; and all Churches are affirmed to be equal in Power and Dignity, built on the same Foundation, governed by the same Spirit, and intituled to the same glorious Immortality. In the Article of the Sacrament of the Altar, tho' the Corporal Presence is asserted ; yet it is only said, that this Sacrament is to be used with *all due Reverence and Honour*, without any mention of the Adoration of the Elements. The superstitious Notions of the People, who thought the Ceremonies and Injunctions of the Church of stricter Obligation than moral Duties, are refuted and censured. In the Exposition of the second Commandment, bowing down to, or worshiping of, Images, is expressly condemned. The Invocation of Saints is restrained to begging their Intercession for us ; and Health of Body and Mind, Remission of Sin, Grace and future Happiness, are said to be above the Disposal of created Beings ; and Blessings, for the obtaining which, we must apply only to God Almighty. The Clergy are forbid to pretend to

Temporal

Temporal Jurisdiction, independent on the Civil Magistrate: Passive-Obedience is asserted without Restriction, and all Resistance, on what Pretence soever, condemned. The People are cautioned against mistaking the *Ave Maria* for a Prayer, which is only an Hymn of Praise. Justification is attributed to the Merits and Satisfaction of Christ alone, exclusive of the Merit of good Works: And the Pope's Pardons, Masses at *Scala Cæli*, or before any celebrated Images, are declared unprofitable to deliver Souls out of the middle State of Punishment; concerning the Nature and Degrees of which, it is affirmed, that we have no Certainty from Revelation.

ARCHBISHOP *Cranmer*, from the Day of his Promotion to the See of *Canterbury*, had continually employed his Thoughts on getting the Scriptures translated into *English*: He had often solicited the King about it, and at last obtained Leave, that they might be translated and printed. For Want of good Paper in *England*, the Copy was sent to *Paris*; and by *Bonner's* Means a Licence was procured for printing it there. As soon as some of the Copies came to the Archbishop's Hands, he sent one to the Lord *Cromwel*, intreating him, to present it in his Name to the King, and to intercede with his Majesty, that by his Authority the People might have the Liberty to use it without Restraint; which *Cromwel* did accordingly, and the King readily assented. Injunctions were forthwith published, requiring a Bible of the largest Volume to be provided for every Parish-Church, at the joint Charge of the Minister and Parishioners; and prohibiting strictly all Attempts towards discouraging the People from reading or hearing the Scriptures. The Book was received with inexpressible Joy; every one, that was able, purchas-

fed it, and the Poor flock'd greedily to hear it read : Some Persons in Years learned to read, on purpose that they might peruse it; and even little Children crowded, with Eagerness, to hear it.

THE Archbishop was not yet convinced of the Falseness of the absurd Doctrine of Transubstantiation, but continued a stiff Maintainer of the Corporal Presence; as appears from his being unhappily concerned in the Prosecution of *Lambert*, who was burnt, *November 20, 1548.* for denying Transubstantiation.

IN 1539, the Archbishop and the other Bishops, who favoured a Reformation, fell under the King's Displeasure; because they could not be persuaded, to give their Assent in Parliament, that the King should have all the Revenues of the Monasteries, which were suppressed, to his own sole Use. They had been prevailed upon to consent, that he should have all the Lands, which his Ancestors gave to any of them; but the Residue they would have had bestowed on Hospitals, Schools, and other pious and charitable Foundations. *Gardiner*, Bishop of *Winchester*, and the rest of the *Popish* Faction, took this Opportunity, to insinuate themselves, by their Hypocrisy and Flattery, into the King's Favour, and to incense him against the Archbishop. This, in all Probability, was the Cause of the King's Zeal, in so earnestly pressing the Bill for establishing the six bloody Articles; by which all were forbid to speak against Transubstantiation, on Pain of being burnt as Heretics, and forfeiting their Goods and Chattels, as in Case of Treason: It was also thereby made Felony, and Forfeiture of Lands and Goods, to defend the Communion in both Kinds, and the Marriage of the Clergy or those who had vowed Celibacy, or to speak against private Masses and auricular Confession.

THE



THE Archbishop argued boldly in the House against the six Articles, three Days together; and that so strenuously, that tho' the King was obstinate for having the Act passed, yet he desired a Copy of his Reasons against it, and shewed no Resentment towards him for his Opposition to it. He would indeed have persuaded him, to withdraw out of the House, since he could not vote for the Bill; but the Archbishop, after a decent Excuse, told his Majesty, that he thought himself obliged in Conscience, to stay, and shew his Dissent. When the Bill pass'd, he entred his Protest against it; and soon after he sent his Wife away privately, to her Friends in *Germany*. The King, who loved him for his Probity and Courage, sent the Dukes of *Norfolk* and *Suffolk*, and the Lord *Cromwel*, to acquaint him with the Esteem he had for him, and to assure him of his Favour, notwithstanding the passing of the Act.

IN 1540, the King issued out a Commission, to the Archbishop, and a select Number of Bishops, to inspect into Matters of Religion, and explain some of the chief Doctrines of it. The Bishops drew up a Set of Articles favouring the old Popish Superstitions; and meeting at *Lambeth*, vehemently urged the Archbishop, that they might be established, it being the King's Will and Pleasure. But neither by Fear, nor Flattery, could they prevail on him, to consent to it; no, not tho' his dear Friend the Lord *Cromwel* lay then in the *Tower*, and himself was supposed to lose Ground daily more and more in the King's Affections. He went himself to the King, and expostulated with him, and so wrought upon him, that he joined with the Archbishop against the rest of the Commissioners; and the Book of Articles was drawn up, and passed, according to *Cranmer's* Judgment.

THIS

THIS Year was published the *English Bible* of the largest Volume, with an excellent Preface of the Archbishop's prefixed to it ; and *Bonner*, then newly consecrated Bishop of *London*, set up six of them in the most convenient Places of his Cathedral of *St. Paul's*, for the People to resort to and read. So different were his Sentiments then, from what he afterwards appeared in *Queen Mary's Days*.

AFTER the Fall of the Lord *Cromwel*, Archbishop *Cranmer*, observing the restless Spirit of his Adversaries, and how they lay daily on the Watch for an Opportunity to bring him into Trouble ; thought it prudent, to retire for a Season, and to live in as great Privacy, as the Duties of his Station would permit him. Notwithstanding which, his implacable Enemy, Bishop *Gardiner*, was secretly contriving his Ruin : And he having procured one Sir *John Gostwick* to accuse the Archbishop in Parliament, of encouraging novel Opinions, and making his Family a Nursery of Heresy and Sedition ; several Lords of the Privy Council moved the King, to commit the Archbishop to the *Tower*, till Enquiry could be made into the Grounds of this Charge.

THE King, who perceived, that there was more Malice than Truth in these Clamours against *Cranmer* ; one Evening, on Pretence of diverting himself on the Water, ordered his Barge to be rowed to *Lambeth-Side*. The Archbishop's Servants acquainting him with the King's being there, he came down to the Shore, to pay his Respects to him, and invite him to his Palace : but his Majesty declined the Invitation, and bad him come into the Barge, and sit close by him. As soon as he was seated, the King began to complain of the Nation's being over-run with Heresy  
and

and Faction, which he was apprehensive might be of dangerous Consequence, and at last break out into a Civil War: To prevent which, he was resolved, to search after the grand Incendiary, and to take him off by some exemplary Punishment. And then he ask'd the Archbishop, what his Opinion was of this Resolution? Though *Cranmer* easily guess'd the Meaning of the Question, yet he freely, and without any Appearance of Concern, replied; That his Majesty's Resolution was highly to be approved, and that not only the prime Incendiary, but the rest of the factious Heretics ought to be made public Examples, to the Terror of others: But then he caution'd the King, not to charge those with Heresy, who made the divinely-inspired Scriptures the Rule of their Faith, and could prove their Doctrines by clear Testimonies from the Word of God. Upon this, the King came closer, and plainly told him, he had been informed by many, that he was the grand Herefiarch, who encourag'd all this Heterodoxy; and by his Authority, had occasioned the *six Articles* to be so publicly contested in his Province. The Archbishop modestly replied, that he could not but acknowledge himself to be of the same Opinion, in Respect to those Articles, as he had declared himself of, when the Bill was passing; but that notwithstanding, he was not conscious to himself, of having in the least offended against that Act. Then the King, putting on an Air of Pleasantry, asked him, whether his Bed-Chamber could stand the Test of those Articles? The Archbishop confessed, that he was married in *Germany*, during his Embassy at the Emperor's Court, before his Promotion to the See of *Canterbury*; but assured the King, that on the passing that Act, he had parted with his Wife, and sent

c

her



her abroad, to her Friends. His answering thus, without Evasion or Reserve, so pleased the King, that he now pulled off the Mask, and assured him of his Favour; and then acquainted him with the Information preferred against him, and who they were, that pretended to make it good. The Archbishop told him, he was not afraid of the strictest Scrutiny; and therefore submitted himself to a legal Tryal. The King assured him, he would put the Cause into his own Hands, and trust him intirely with the Management of it. This, the Archbishop remonstrated, would be censured as Partiality, and the King's Justice called in Question: But his Majesty had so strong an Opinion of *Cranmer's* Integrity, that he was resolved to leave it to his Conduct; and having farther assured him of the intire Confidence he reposed in him, he dismiss'd him.

THE Archbishop immediately sent down his Vicar General, and principal Registry to *Canterbury*, to make a thorough Inquiry into the Affair, and trace the Progress of this Plot against him. In the mean Time, his Adversaries importunately press'd the King, to send him to Prison, and bring him to answer to the Charge of Heresy; and the King at last resign'd so far to their Solicitations, as to consent, that if they could prove the Archbishop to have committed any one Crime, against Church or State, he should be sent to Prison: But in this the King acted the Politician, intending, by thus seemingly giving Countenance to the Prosecution, to discover, who were *Cranmer's* chief Enemies, and what was the Length of their Design against him. At Midnight, he sent a Gentleman of his Privy-Chamber to *Lambeth*, to fetch the Archbishop; and when he was come, told him, how he had been daily importuned, to  
com-

commit him to Prison, as a Fautor of Heresy; and how far he had complied. The Archbishop thank'd him for this timely Notice, and declar'd himself willing to go to Prison, and abide a Tryal; for not being conscious of the least Offence, he thought that the best Way, to clear his Innocence; and remove all unreasonable and groundless Suspicions. The King, wondring at his Simplicity, told him, he was in the Wrong, to rely so much on his Innocence; for if he were once under a Cloud, and hurried to Prison, there would be Villains enough to swear any Thing that his Enemies would have laid to his Charge; but while he was at Liberty, and his Character intire, it would not be so easy to suborn false Witnesses against him. *And therefore, continued he, since your own unguarded Simplicity makes you less cautious, than you ought to be, I will suggest to you the Means of your Preservation. To Morrow you will be sent for to the Privy Council, and ordered to Prison; upon this, you are to request, that since you have the Honour to be one of the Board, you may be admitted into the Council, and the Informers against you brought Face to Face; and then, if you cannot clear your self, you are willing to go to Prison: If this reasonable Request is denied you, appeal to me, and give them this Sign, that you have my Authority for so doing.* Then the King took a Ring of great Value off his Finger, gave it to the Archbishop, and dismiss'd him.

THE next Morning, the Archbishop was summoned to the Privy-Council; and when he came there, was denied Admittance into the Council-Chamber. When Doctor Butts, one of the King's Physicians, heard of this, he came to the Archbishop, who was waiting in the Lobby amongst the Footmen, to shew his Respect, and to keep him

from being insulted. The King soon after sending for the Doctor, he acquainted his Majesty with this shameful Indignity put on the Archbishop. The King, incensed, that the *Primate of all England* should be used in so contumelious a Manner, immediately sent, to command them, to admit the Archbishop into the Council-Chamber. At his Coming in, he was saluted with an heavy Accusation, of having infected the whole Realm with Heresy; and was commanded to the *Tower*, till the Whole of this Charge was throughly examined. The Archbishop desired, to see the Informers against him, and to have the Liberty of defending himself before the Council, and not to be sent to Prison on bare Suspicion. But when this was absolutely denied him, and neither Arguments nor Intreaties signified any Thing, he appealed to the King; and producing the Ring he had given him, put a Stop to their Proceedings. When they came before the King, he severely reprimanded them, expatiated on his Obligations to *Cranmer* for his Fidelity and Integrity, and charged them, if they had any Affection for him, to express it, by their Love and Kindness to the Archbishop. *Cranmer* having escap'd the Snare, never shewed the least Resentment for the Injuries done him; and from this Time forwards, had so great a Share in the King's Favour, that nothing farther was attempted against him.

THESE Troubles of the good Archbishop are somewhat differently related by Doctor *Burnet*, and Mr. *Strype*; but I rather choose to follow Archbishop *Parker's* Account, who living in those Times, must be allowed to be a much better Authority, in Things of this Nature, than any who write at so great a Distance.



THE Archbishop's Vicar General, and Register, being found negligent and dilatory, the King sent Doctor *Lee* privately to *Canterbury*, to examine into this Conspiracy against the Archbishop, and make his Report of what he could discover. On a strict Enquiry, he found Letters from Bishop *Gardiner's* Secretary, by which it appeared, that that Prelate had been the principal Promoter of this Prosecution against *Cranmer*. When the Bishop of *Winchester* perceived, that his Designs against the Archbishop were detected, fearing the Consequence, he wrote him a very humble penitent Letter; in which he acknowledg'd himself to have been guilty of great Folly in giving Credit to those slanderous Reports, which were raised against the Archbishop; as if he had been a Favourer of Heresy and false Doctrines; declaring, that he was now intirely satisfied, that these Accusations were wholly false and groundless; asking Pardon, in most submissive and affecting Terms, for his great Rashness and Undutifulness, and promising all future Obedience and Fidelity to the Archbishop, whom he stiled his good and gentle Father. On the Receipt of this Letter, the Archbishop, laying aside all Resentment against him, resolved to forget what was past; and said, that since *Gardiner* called him Father, he would prove a Father to him indeed: And when the King would have laid the Bishop of *Winchester's* Letters before the House of Lords, *Cranmer* prevailed with him, not to give the Bishop any Trouble about it, but to let the Matter drop.

THE same Lenity he shewed towards Doctor *Thornden*, the Suffragan of *Dover*, and Doctor *Barber*; who, though entertain'd in his Family, intrusted with his Secrets, and indebted to

him for many Favours, had ungratefully conspired with *Gardiner*, to take away his Life. When he first discovered their Treachery, he took them aside into his Study, and telling them, that he had been basely and falsely abused by some, in whom he had always reposed the greatest Confidence, desired them to advise him, how he should behave himself towards them. They, not suspecting themselves to be concerned in the Question, replied, that such vile abandoned Villains ought to be prosecuted with the utmost Rigor ; nay, deserved to die without Mercy. At this the Archbishop, lifting up his Hands to Heaven, cried out, *Merciful God, whom may a Man trust !* and then pulling out of his Bosom the Letters, by which he had discovered their Treachery, asked them, if they knew those Papers. When they saw their own Letters produced against them, they were in the utmost Confusion, and falling down on their Knees, humbly sued for Forgiveness. The Archbishop told them, that he forgave them, and would pray for them ; but that they must not expect him ever to trust them for the future.

AND now I am upon this Subject, of the Archbishop's Readiness to forgive and forget Injuries, I cannot but take Notice of a pleasant Story, which happened, some Time before this. The Archbishop's first Wife, whom he married at *Cambridge*, lived in the *Dolphin-Inn* ; and he often resorting thither on that Account, the Popish Party had raised a Story, that he was Ostler of that Inn, and never had the Benefit of a learned Education. This idle Story a *Yorkshire* Priest had with great Confidence asserted, in an Ale-House, which he used to frequent ; railing at the Archbishop, and saying, that he had no more Learning

ing than a Goose. Some of the Parish, who had a Respect for *Cranmer's* Character, informed the Lord *Cromwel* of this ; who immediately sent for the Priest, and committed him to the Fleet-Prison. When he had been there nine or ten Weeks, he sent a Relation of his to the Archbishop, to beg his Pardon, and humbly sue to him, for a Discharge. The Archbishop instantly sent for him, and after a gentle Reproof, ask'd the Priest, whether he knew him? To which he answering, No ; the Archbishop expostulated with him, why he should then make so free with his Character? The Priest excused himself by his being in Drink : But this, *Cranmer* told him, was a double Fault ; and then let him know, that if he had a Mind to try, what a Scholar he was, he should have Liberty to oppose him, in whatever Science he pleased. The Priest humbly asked his Pardon, and confessed himself to be very ignorant, and to understand nothing but his Mother Tongue. *No doubt then, said Cranmer, you are well vers'd in the English Bible, and can answer any Questions out of that : Pray tell me, who was David's Father ?* The Priest paused a while, to consider ; but at last, told the Archbishop, he could not recollect his Name. *Tell me then, says Cranmer, who was Solomon's Father ?* The poor Priest replied, that he had no Skill in Genealogies, and could not tell. The Archbishop, having advised him to frequent Ale-Houses less, and his Study more ; and admonished him, not to accuse others for Want of Learning, till he was Master of some himself, discharged him out of Custody, and sent him home to his Cure.

THUS much may suffice, concerning the Clemency and charitable forgiving Temper of the Archbishop. He was much blamed by many for



his too great Lenity ; which, it was thought, encouraged the Popish Faction to make fresh Attempts against him. The King, observing their implacable Hatred towards him, and the Perils to which he was exposed, on Account of his Zeal for the Reformation of those Abuses, under which the Church groaned, changed his Coat of Arms, from three Cranes, to three Pelicans ; thereby intimating to him, that he must, like the Pelican, shed his Blood for his spiritual Children's Benefit, if it should please God to call him to it.

AND now, the Archbishop, finding the Juncture somewhat favourable, argued against the sanguinary Act of the six Articles, in the Parliament-House, and pressed for a Mitigation of its Severity ; and made such an Impression on the King, and the temporal Lords, by his strong and persuasive Reasoning, that they agreed to moderate the Rigor of the Statute.

SOON after, the King preparing for an Expedition against *France*, and ordering a Litany to be said for a Blessing on his Arms, the Archbishop prevailed with him, to let it be set forth in *English* ; the Service in an unknown Tongue making the People negligent in coming to Church. This, with the Prohibition of some superstitious and unwarrantable Customs, touching Vigils and the Worship of the Cross, was all the Progress the Reformation made, during the Reign of King *Henry* : For the intended Reformation of the Canon Law, was, by the Craft of Bishop *Gardiner*, suppress'd for Reasons of State ; and the King, toward the latter End of his Life, seemed to have a strong Bias to the *Popish* Superstitions, and to frown on all Attempts of a Reformation.

ON the 28<sup>th</sup> of *January*, 1546, King *Henry* departed this Life; and was succeeded by his only Son *Edward*, who was God-son to the Archbishop, and had been instructed by Men, who favoured the Reformation. Archbishop *Cranmer* was one of those, whom the late King had nominated for his Executors, and empower'd to take the Administration of the Government into their Hands, till King *Edward* was eighteen Years old: And when the Earl of *Hertford* was afterwards chosen *Protector*, his Power was limited, so as not to be able to do any Thing, without the Advice and Consent of all the other Executors.

It cannot be denied, that the just Zeal of some of our Reformers against the usurped *Papal* Supremacy, carried them too far, and made them stretch the *Regale* to such an exorbitant Height, as was inconsistent with the divine Commission of the Clergy, and seemed to reduce the Church to be a mere Creature of the State. That Archbishop *Cranmer* ran into this Extreme, is plain, not only from his Answers to some Questions relating to the Government of the Church, first published by Doctor *Stillingfleet*, in his mischievous *Irenicum*, but from the Commission, which he now took out from the new King; whom he petitioned for a Revival of his Jurisdiction, and that, as he had exercised the Function of an Archbishop during the former Reign, so that Authority determining with the late King's Life, his present Majesty would please to intrust him with the same Jurisdiction. Against this Error of the Archbishop the modern *Papists* make tragical Outcries, forgetting, that it was the common Mistake of those Times; that it is usual for Men, in the first Heat of their Zeal against any pernicious Error, to run too far the contrary Way; and that their  
 Darling,

Darling, *Bonner*, not only took out the same Commission now ; but had before taken out another, in the Reign of King *Henry*, in which the King was declared the Fountain of all Authority, Civil and Ecclesiastical ; and those, who formerly exercised Ecclesiastical Jurisdiction, were said to have done it precariously, and at the Courtesy of the King, and that it was lawful for him to revoke it at Pleasure ; and that therefore, since the Lord *Cromwel*, the King's Vicar-General in Ecclesiastical Affairs, was so far employed in Matters of State, as not to be at Leisure to discharge his Function every where, the King gave *Bonner* Authority, to exercise Episcopal Jurisdiction in the Diocese of *London*.

THIS seems to have been the Precedent, after which the new Commissions were now formed. Mr. *Strype* indeed confidently affirms the Archbishop to have had a Hand in drawing them up ; but the very Words, which he quotes to prove it, are manifestly taken from the Preamble to *Bonner's* Commission : And from these unprimitive and uncatholic Notions, our Archbishop was soon happily recovered, by that great Luminary of our reformed Church, Bishop *Ridley*.

THE late King, who died in the *Roman* Communion (tho' his Imperfections are so freely charged on the Reformation by the *Papists*) had, in his Will, left six hundred Pounds *per Annum*, for Masses for his Soul, with Provision for four solemn *Obits* every Year ; but, by the Influence of the Archbishop, this superstitious Part of his Will, notwithstanding his strict and solemn Charge for its Execution, was neglected.

ON the 20<sup>th</sup> of *February*, the Coronation of King *Edward* was solemnised, at *Westminster-Abbey*. The Ceremony was performed by Archbishop



bishop *Cranmer*, who made an excellent Speech to the King ; in which, after a just Censure of the *Papal* Encroachments on Princes, and a Declaration, that the solemn Ceremonies of a Coronation, add nothing to the Authority of a Prince, whose Power is derived immediately from God ; he goes on to inform the King of his Duty, exhorts him to follow the Precedent of good *Josias*, to regulate the Worship of God, to suppress Idolatry, reward Virtue, execute Justice, relieve the Poor, repress Violence, and punish the Evil-doer. It may not be improper, to transcribe what he says concerning the divine Original of kingly Power, in his own Words ; to rectify some prevailing Notions amongst us. “ The solemn Rites  
“ of Coronation, *says he*, have their Ends and  
“ Utility, yet neither direct Force nor Necessity ;  
“ they be good Admonitions to put Kings in  
“ Mind of their Duty to God, but no Increase-  
“ ment of their Dignity : For they be God’s  
“ Anointed, not in Respect of the Oil, which the  
“ Bishop useth ; but in Consideration of their  
“ Power which is ordained, of the Sword which  
“ is authorised, of their Persons which are e-  
“ lected, of God ; and indued with the Gifts of  
“ his Spirit, for the better ruling and guiding  
“ of his People. The Oil, if added, is but a  
“ Ceremony ; if it be wanting, the King is yet  
“ a perfect Monarch notwithstanding, and God’s  
“ Anointed, as well as if he was inoiled.” Then follows his Account of the King’s Duty ; after which he goes on, “ Being bound by my Functi-  
“ on, to lay these Things before your Royal High-  
“ ness ; yet, I openly declare, before the living  
“ God, and before these Nobles of the Land, that  
“ I have no Commission to denounce your Ma-  
“ jesty

## xxviii      *The* L I F E *of*

“ jesty deprived, if your Highness miss in Part,  
“ or in Whole, of these Performances.

THIS Speech had so good Effect on the young King, that a royal Visitation was resolved on, to rectify the Disorders of the Church, and reform Religion. The Visitors had six Circuits assign'd them; and every Division had a Preacher, whose Business it was, to bring off the People from Superstition, and dispose them for the intended Alterations. And to make the Impressions of their Doctrine more lasting, the Archbishop thought it highly expedient, to have some Homilies compos'd; which should, in a plain Method, teach the Grounds and Foundation of true Religion, and correct the prevailing Errors and Superstitions. On this Head, he consulted the Bishop of *Winchester*, and desired his Concurrence; but to no Purpose: For *Gardiner*, forgetting his large Professions of all future Obedience to the Archbishop, was returned *with the Dog to his Vomit*, and wrote to exhort the Protector, to stifle the Reformation in its Birth. When *Cranmer* perceived, that *Gardiner* was obstinate, he went on without him, and set forth the first Book of Homilies; in which himself had the chief Hand. Soon after, *Erasmus's* Paraphrase on the New Testament, was translated, and placed in every Church, for the Instruction of the People.

THIS I take to be a clear and convincing Proof, that our Reformers were no Favourers of the severe *Calvinistical* Doctrines concerning Predestination, Grace, &c. for if they had, they would never have taken so much Pains, to translate, and fix in every Church, a Book so contrary to, so entirely destructive of those rigid Principles; a Book, in which the Texts relating to the Universality of our Redemption by Christ, the Freedom of the Will,

Will, and the Possibility of falling from Grace, are so solidly and perspicuously expounded, and those which the *Calvinists* wrest to maintain their absolute and unconditional Decrees of Election and Reprobation, are so judiciously and unanswerably rescued from their perverse and dangerous Glosses.

ABOUT this Time a Bill was brought into Parliament, for giving the Revenues of Colleges and Chantries to the King, and his Successors, for ever. This the Archbishop opposed with great Resolution; and tho' a Proviso was made in the Bill, for assigning Part of them for the Maintenance of School-Masters and Preachers, and for the better Endowment of Vicaridges; yet as he had before seen how little Regard was shewn to Provisos of that Nature at the Dissolution of the Monasteries and Abbies, and that how plausible soever the Pretences of the Courtiers might seem, their real Design was, to enrich themselves with the remaining Spoils of the Church; he continued inflexible in his Opposition to it, and when it passed the House, entered his Protest against it.

ON *November 5, 1547*, a Convocation was held at *St. Paul's*; which the Archbishop opened with a Speech, in which he put the Clergy in Mind, of applying themselves to the Study of the holy Scriptures, and proceeding according to that Rule, in the throwing off the corrupt Innovations of Popery. But the Terror of the *six Articles* being a Check on the Majority, they acquainted the Archbishop with their Fears; who reporting it to the Council, prevailed to have that Act repealed. In this Convocation, the Communion was ordered to be administered in both Kinds, and the Lawfulness of the Marriage of the Clergy affirmed by a great Majority.



IN the latter End of *January*, the Archbishop wrote to *Bonner*, to forbid, throughout his Diocese, the ridiculous Processions, which were usual in the *Popish Times*, on *Candlemas-Day*, *Ash-Wednesday*, and *Palm-Sunday*; and to cause Notice thereof to be given, to the other neighbouring Bishops, that they might do the same. He was also one of the Committee, appointed to inspect the Offices of the Church, and to reform them, according to Scripture, and the purest Antiquity: And by them a new *English Office* for the holy Communion was drawn up, and set forth by Authority.

THIS Year was also publish'd the Archbishop's Catechism, intitled, *A short Instruction in Christian Religion, for the singular Profit of Children and young People*; and a *Latin Treatise* of his, against *unwritten Verities*. From this Catechism it is plain, that he had now recovered himself from those extravagant Notions of the regal Supremacy, which he once had the Misfortune to run into; for here he strenuously asserts the divine Commission of Bishops and Priests, enlarges on the Efficacy of their Absolutions and spiritual Censures, and earnestly wishes for the restoring the primitive penitentiary Discipline. Hence it appears, with what Insincerity Doctor *Stillingfleet* acted, when in his *Irenicum* he endeavoured to impose on the World the contrary Doctrines, as the last Judgment of the Archbishop on this Subject.

THE Licence, which had been given to Men of Learning and sound Judgment, freely to preach, and write, against the *Romish* Corruptions, began now to be abused by Men of great Confidence and Ignorance; who took this Opportunity, to vent many dangerous Heresies and Blasphemies: To prevent the Contagion of which, they were convened

convened before the Archbishop, and prevailed on to recant, and abjure their pernicious Opinions. Only one *Joan Bocher* continued deaf to all Arguments, and perversely obstinate against all Persuasions. The Archbishop thought it necessary, to make her a severe Example, to terrify all others from the like Obstinacy, and crush the Spirit of Heresy now in its first Beginnings. To this End, he excommunicated her, and gave her over to the secular Power; upon which, she was condemned to be burnt. But these rigorous Proceedings were very inconsistent with the merciful and tender Spirit of the King: He long withstood the signing a Warrant for her Execution; and when, over-awed by the Authority and Reasoning of *Cranmer*, he at last consented to do it; he told him, with Tears in his Eyes, *My Lord, if I do amiss in this, you must answer for it to God.*

IN 1549, the *Popish* Faction broke out into a dangerous Rebellion; and though they were quickly suppress'd, in *Kent*, *Oxfordshire*, and *Sussex*, yet in *Norfolk* and *Devonshire*, they were formidable for their Numbers, and increased daily, to the Terror of the Government. The Lord *Russel* was sent down with Forces against them; and to him they delivered fifteen Articles, in which they demanded, in the most insolent Terms, the Revival of the Six-Article-Act, the Restitution of the old Superstitions; that Cardinal *Pole* should not only be pardoned, but sent for home, and made a Privy-Counsellor; and that the Abbey and Chantry-Lands should be restored. The Archbishop drew up a large and full Answer to their Demands, clearly shewing, how unreasonable they were, how prejudicial to the real Interest of the Nation, and of what mischievous Consequence to

Religion ; justly exposing the Abuses and Corruptions of Popery, and demonstrating the Necessity of a Reformation.

BISHOP *Bonner* was suspected, to be a secret Approver and Encourager of this Rebellion : And one of the Rebels chief Pleas being, that during the King's Minority, the State had no Authority to make Laws, *Bonner* was enjoined to preach on this Subject, to shew the Falshood and Danger of such pernicious Tenets, and to assert the King's just Power. But instead of obeying, he, in his Sermon, reflected on the Reformation, not without some sly Insinuations against the Government ; and Information being given thereof by *Latimer* and *Hooper*, a Commission was issued out to Archbishop *Cranmer*, Bishop *Ridley*, and others, to proceed against him. When he appeared before the Commissioners, he refused to give any direct Answer to the Indictment ; and pretended that the Cause of his present Trouble, was his having asserted in his Sermon the real Presence of *Christ's* Body and Blood in the Sacrament of the Altar. Then he began insolently to question the Archbishop, concerning his Belief in that Point ; but was told, that they came not there to dispute, but to hear, what Defence he could make, against the Crimes laid to his Charge. The Archbishop, with incredible Patience, bore his unparallel'd Insolence, seven Sessions together ; but then finding him incorrigible, and that he was resolved, not to answer to the Articles alleged against him ; but instead of that, to revile and calumniate his Judges ; he, in the Name of the rest of the Commissioners, pronounced him *Contumax*, and proceeded to the Sentence of Deprivation. *Bonner* protested against the Validity of this Sentence, because he did not appear before them of his own free Will, but



but was a Prisoner, and compelled to it : To which the Archbishop replied, that the same Plea might be made by every Traytor and Rebel, since no Criminal whatever is willing to be brought to a Tryal, and punished for his Offences.

THE next Year, Bishop *Gardiner* was, for his obstinate Opposition to the Reformation, cited before the Archbishop, and other Commissioners. At his first Appearance, he protested against the Authority of his Judges, disputed the Legality of their Commission, and made many Exceptions to the Characters of the Persons, who appeared as Witnesses against him ; and behaving himself, in the same haughty and arrogant Manner, as *Bonner* had done before, he was at last deprived, after they had born with his Insolence, for no less than two and twenty Sessions, at different Places, from the 15<sup>th</sup> of *December*, to the 14<sup>th</sup> of *February*.

THIS Year the Archbishop published his *Defence of the true and Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ*. He had now, by the Advice and Assistance of Bishop *Ridley*, overcome those strong Prejudices he had long laboured under, in Favour of the corporal Presence ; and in this Treatise, from Scripture and Antiquity, excellently confuted it. The *Papist* Party were alarmed at the Publication of it ; and soon after, two Answers to it appeared in the World, the one wrote by Doctor *Smith*, the other by *Gardiner*. The Archbishop defended his Book against them both ; and was allow'd by all impartial Readers, to have vastly the Superiority in the Argument. The Archbishop's Book was afterwards translated into *Latin*, by Sir *John Cheke* ; and was highly esteemed by all learned Foreigners, for the great Knowledge in Scripture, and Ecclesiastical Antiquity, therein discovered.

THE next material Occurrence relating to the Archbishop, was the Publication of the forty two Articles of Religion; which, with the Assistance of Bishop *Ridley*; he drew up, for preserving and maintaining the Purity and Unity of the Church. They were also revised by several other Bishops, and learned Divines; and, after their Corrections, farther enlarged and improved by *Cranmer*. These Articles were agreed to in Convocation, in 1552; and in 1553, were published by the royal Authority, both in *Latin* and *English*.

THE Archbishop had formed a Design, in the Reign of the late King *Henry*, to review and purge the old *Canon* Law from its *Popish* Corruptions, and had made some Progress in the Work: But by the secret Artifices of *Gardiner* and others, that King was prevailed on, not to countenance or encourage it. In this Reign, he resumed his Design, and procured a Commission from the King, for himself, with other learned Divines and Lawyers, diligently to examine into the old Church-Laws; and thence to compile such a Body of Laws, as they thought most expedient to be practised in the Ecclesiastical Courts, and most conducive to Order and good Discipline. The Archbishop prosecuted this noble Undertaking with great Vigor, and had the principal Hand in it: But when a correct and complete Draught of it was finished, and prepared for the royal Assent, the unhappy Death of the good King, blasted this great Design, and prevented its Confirmation. The Book was published by Archbishop *Parker*, in the Year 1571, intituled, *Reformatio Legum Ecclesiasticarum*.

KING *Edward* was now far gone in a Consumption, not without vehement Suspicions of  
being

being reduced to that Condition by a slow Poison ; and finding himself decay apace, began to think of settling the Succession. He had been persuaded, by the Artifices of the Duke of *Northumberland*, who was more than suspected to be his Poisoner, to exclude his Sisters ; and to bequeath the Crown to the Lady *Jane Grey*, who was married to *Northumberland's* Son. This, the Duke pretended, was necessary for the Preservation of the Reformed Religion, which would be in great Danger from the Succession of the Princess *Mary* : But in Reality, he had nothing at Heart, but the aggrandising his own Family, and intailing the Crown on his Posterity ; for he was even then a secret *Papist*, as he afterwards confessed at his Execution. The Archbishop did his utmost, to oppose this Alteration of the Succession : He argued against it with the King, telling him, that Religion wanted not to be defended by such unrighteous Methods ; that it was one of the gross Errors of the *Papists*, to justify the excluding or deposing Princes from their undoubted Rights, on Account of Religion ; and that, let the Consequence be what it would, Justice ought to be done, and the Protection of the Church committed to the Care of that righteous Providence, which would never give a Blessing to them, who sought to preserve themselves from any imminent Dangers, by unlawful Means. But the King, being over-persuaded by *Northumberland's* Agents, was not to be moved : The Will was made, and subscribed by the Council and the Judges. The Archbishop was sent for, last of all, and required to subscribe : But he answered, that he could not do it without Perjury, having sworn to the Entail of the Crown on the two Princesses, *Mary* and *Elizabeth*. To this the King re-



plied, that the Judges, who, being best skilled in the Constitution, ought to be most regarded in this Point, had assured him, that notwithstanding that Entail, he might lawfully bequeath the Crown to the Lady *Jane*. The Archbishop desired to discourse with them himself about it; and they all agreeing, that he might lawfully subscribe the King's Will, he was at last prevailed with, to resign his own private Scruples to their Authority, and set his Hand to it.

ON the 6<sup>th</sup> of *July*, 1553, it pleased Almighty God, to take to himself the good King *Edward*; and the Archbishop, having subscribed to the King's Will, thought himself obliged, by Virtue thereof, to join the Lady *Jane*. But her short-liv'd Power quickly expired, and Queen *Mary's* Title was universally acknowledged and submitted to.

SOON after her Accession, a false Report was raised; that *Cranmer*, to make his Court to the Queen, had offered to restore the *Latin* Service, and had said Mass already in *Canterbury*. To vindicate himself from this Aspersion, the Archbishop published a Declaration; in which he not only cleared himself from that unjust Imputation, but offered publicly to defend the *English* Liturgy, to be consonant to Scripture and the purest Antiquity; and challenged his Enemies to a Disputation. This Declaration soon fell into the Hands of the Council, who sent a Copy of it to the Queen's Commissioners; and they immediately summoned the Archbishop before them, and questioned him about it. *Cranmer* acknowledged it to be his; but complained, that it had, contrary to his Intent, stollen abroad in so imperfect a Condition: For he designed, to have reviewed and corrected it; and then, after he had put his

Seal

Seal to it, to have fix'd it up at *St. Paul's*, and on all the other Church-Doors in *London*. This bold and extraordinary Answer so incensed them, that they sent him to the *Tower*; there to be confined, till the Queen's Pleasure concerning him was known. Some of his Friends, who foresaw this Storm, had advised him to consult his Safety, by retiring beyond Sea; but he thought, it would reflect a great Dishonour on the Cause he had espoused, if he should desert his Station, at such a Time as this; and chose rather to hazard his Life, than give such just Occasion of Scandal and Offence.

IN the Middle of *November*, Archbishop *Cranmer* was attainted by the Parliament, and adjudged guilty of High-Treason, at *Guildhall*. His See was hereupon declared void; and on the tenth of *December*, the Dean and Chapter of *Canterbury* gave Commissions to several Persons, to exercise Archi-episcopal Jurisdiction, in their Name, and by their Authority. The Archbishop wrote a very submissive Letter to the Queen; in the most humble Manner acknowledging his Fault, in having consented to sign the King's Will; acquainting her, what pressing Instances he made to the King against it; and excusing himself, by pleading, that he was over-ruled by the Authority of the Judges and Lawyers, who, he thought, understood the Constitution much better than he did himself. The Queen had pardoned so many already, who were far more deeply engaged in the Lady *Jane's* Usurpation, that *Cranmer* could not for Shame be denied; so he was forgiven the Treason: But to gratify *Gardiner's* Malice, and her own implacable Resentment against him for her Mother's Divorce, Orders were given, to procede against him for Heresy.

THE *Tower* being full of Prisoners, Archbishop *Cranmer*, Bishop *Ridley*, Bishop *Latimer*, and Mr. *Bradford*, were all put into one Chamber; which they were so far from thinking an Inconvenience, that on the contrary, they blessed God, for the Opportunity of conversing together, reading and comparing the Scriptures, confirming themselves in the true Faith, and mutually exhorting each other, to Constancy in professing it, and Patience in suffering for it.

IN *April*, 1554, the Archbishop, with Bishop *Ridley*, and Bishop *Latimer*, were removed from the *Tower* to *Windfor*, and from thence to *Oxford*, to dispute with some select Persons of both Universities. At the first Appearance of the Archbishop in the public Schools, three Articles were offered him to subscribe; in which the corporal Presence by Transubstantiation was asserted, and the Mass affirmed to be a propitiatory Sacrifice, for the Sins of the Living and Dead. These, he declared freely, he esteemed gross Untruths; and promised to give an Answer concerning them in Writing: Which he accordingly drew up; and when he was brought again to the Schools to dispute, delivered it to Dr. *Weston*, the Prolocutor. The Disputation began at eight in the Morning, and lasted till two in the Afternoon; all which Time, the Archbishop maintained the Truth, with great Learning and Courage, against a Multitude of clamorous and insolent Opponents. Three Days after, he was again brought forth, to oppose Mr. *Harpsfield*, who was to respond for his Degree in Divinity: And here he acquitted himself so well, clearly shewing the gross Absurdities and inextricable Difficulties of the Doctrine of Transubstantiation, that *Weston* himself, as great a Bigot as he was, could not but dismiss him with Commendation.



IN these Disputations, among other slanderous Reproaches, the Archbishop was accused of having corrupted and falsified a Passage of St. *Hilary*, which he had quoted in his Book of the Sacrament: To which he replied, that he had transcribed it *verbatim* from the printed Book; and that Dr. *Smith*, one of their own Divines, there present, had quoted it Word for Word the same. To this *Smith* made no Reply, being conscious, that it was so. When the Disputation was over, one Mr. *Holcot*, of *University-College*, remembering that he had *Smith's* Book, went directly to his Chamber, and comparing it with *Cranmer's*, found the Quotations to agree exactly. He afterwards looked into a Book of *Gardiner's*, called, *The Devil's Sophistry*, where the same Passage was cited; and both the *Latin*, and *English*, agreed exactly with the Archbishop's Quotation and Translation. Upon this he resolved, to carry the said Books to the Archbishop in *Bocardo*, that he might produce them in his own Vindication: But when he came thither, he was stop'd, and brought before *Weston*, and his Colleagues; who, upon Information of his Design, charged him with Treason, and abetting *Cranmer* in his Heresy; and committed him to Prison. The next Day, he was again brought before them; and they threatned to send him to Bishop *Gardiner*, to be tried for Treason, unless he would subscribe the three Articles, concerning which the Disputation had been held. This he then refused: But being sent for a third Time, after the Condemnation of *Cranmer*, he thro' Fear consented; yet not, till they had assured him, that if he sinned in so doing, they would take the Guilt on themselves, and answer for it to God. And yet even this Subscription, of which he afterwards heartily

ly repented, could not prevail for the restoring his Books, lest he should shew them to their Shame; nor for his intire Discharge, the Master of *University-College* being commanded, to keep a strict Watch over him, till *Gardiner's* Pleasure concerning him was known; and if he heard nothing from him in a Fortnight's Time, then to expel him the College, for his Offence.

ON the 20<sup>th</sup> of *April*, *Cranmer* was brought to *St. Mary's*, before the Queen's Commissioners; and refusing to subscribe, was pronounced an Heretic; and Sentence of Condemnation read against him, as such. Upon which he told them, that he appealed from their unjust Sentence and Judgment, to the Judgment of the Almighty; and that he trusted to be received to his Presence in Heaven, for maintaining the Truth of whose Spiritual Presence at the Altar, he was there condemned. After this, his Servants were dismissed from their Attendance, and himself close confined in *Bocardo*.

THE latter End of this Year, a *Popish* Convocation met; and did Archbishop *Cranmer* the Honour, to order his Book of the Sacrament to be burnt, in Company with the *English* Bible and Common-Prayer-Book. The Archbishop, in the mean Time, spent his melancholy Hours, in writing a Vindication of his Treatise concerning the Eucharist, from the Objections of *Gardiner*; who had published a Book against it, under the feigned Name of *Marcus Antonius Constantius*. Many learned Men of the *Romish* Persuasion came to visit him in Prison, and endeavoured, by Disputations and Conferences, to draw him over to their Church; but in vain.

IN 1555, a new Commission was sent from *Rome*, for the Tryal of Archbishop *Cranmer* for Heresy;

Heresy ; the former Sentence against him being void in Law, because the Authority of the Pope was not then re-established. The Commissioners were Dr. *Brooks*, Bishop of *Glocester*, the Pope's Delegate; and Dr. *Storie*, and Dr. *Martin*, Doctors of the Civil Law, the Queen's Commissioners. On *September 12*, they met at *St. Mary's Church*; and being seated at the high Altar, commanded the Archbishop to be brought before them. To the Queen's Commissioners, as representing the supreme Authority of the Nation, he paid all due Respect; but absolutely refused, to shew any to the Pope's Delegate, lest he should seem to make the least Acknowledgment of his usurped Supremacy. *Brooks*, in a long Oration, exhorted him, to consider, from whence he was fallen, to return to the *Roman-Catholic Church*, and by the Example of his Repentance, to reclaim those, whom his past Errors had misled. In this Oration, he betrayed great Ignorance both of Scripture and Antiquity; of Scripture, by affirming, that the *Arians* had more Texts, by two and forty, to countenance their Error, than the Catholics had for the Maintenance of the Truth; of Antiquity, by making *Origen* write of *Berengarius* who lived near eight hundred Years after him, and by confounding the great *St. Cyprian* with another *Cyprian* of *Antioch*, laying the magical Studies of the latter to the Charge of the former.

WHEN he had finished his Harangue, Dr. *Martin* opened the Tryal with a short Speech, in which he acquainted the Archbishop with the Articles alleged against him, and required his Answer. The Articles contained a Charge of Perjury, Incontinence, and Heresy; the first on Account of his Opposition to the Papal Tyranny; the second in Respect to his Marriage; and the last, on Account



of the Reformation in the late Reign, in which he had the chief Hand. The Archbishop having Liberty to speak, after he had repeated the Lord's Prayer, and the Creed, began with a Justification of his Conduct, in Relation to his having renounced the Pope's Supremacy ; the Admission of which, he proved by many Instances, to be contrary to the natural Allegiance of the Subject, the fundamental Laws of the Realm, and the original Constitution of the Christian Church : And in the Close, he boldly charged *Brooks* with Perjury, for sitting there by the Pope's Authority, which he had solemnly abjured. *Brooks* endeavoured to vindicate himself, and retort the Charge on the Archbishop, by pretending, that he had been seduced by *Cranmer* to take that Oath : But this, the Archbishop told him, was a gross Untruth ; the Pope's Supremacy having received the fatal Blow from his Predecessor, Archbishop *Warham* ; by whose Advice King *Henry* had sent to both the Universities, to examine, what Foundation it had in the Word of God ; to which they replied, and gave it under their Seal, that by the Word of God, the Supremacy was vested in the King, not the Pope ; and that *Brooks* had then subscribed this Determination, and therefore wronged him, in pretending, that he had been seduced by him. At this *Brooks* was in a great Confusion ; and cried, *We came to examine you, and, I think, you examine us.*

THEN Dr. *Storie* began to rail at the Archbishop, in an indecent Manner, for excepting against the Authority of his Judge ; and moved Bishop *Brooks*, to require from him a direct Answer to the Articles, whereof he stood accused ; or if he continued to deny the Pope's Authority, and to decline answering, to procede to Sentence against him. After which, Dr. *Martin* had a short Conference

rence with the Archbishop, about his Conduct in Relation to the Supremacy, and the Doctrine of the Eucharist : And then they proceeded, to demand his Answer to certain Interrogatories, concerning the Crimes laid to his Charge ; to which he replied in so full and satisfactory a Manner, that *Brooks* thought himself obliged, to make another Speech, to take off the Impression his Defence might have made upon the People. The Speech was much unbecoming the Gravity of a Bishop, consisting only of scurrilous and unchristian Railings, and uncouth and sophistical Misapplications of Scripture and the Fathers. When it was ended, the Archbishop was cited to appear at *Rome*, within fourscore Days, and there to answer in Person : To which he replied, that he would very willingly consent, if the Queen would give him Leave, to go to *Rome*, and justify the Reformation to the Pope's Face. But alas ! this was only a Mock-Citation ; for he was kept all that Time close confined ; and yet at the End of fourscore Days was declared *Contumax*, for wilfully absenting himself from *Rome*, whither he had been legally summoned ; and in Consequence thereof was degraded, as we shall see hereafter.

IN the mean Time, farther to manifest the Insincerity of Dr. *Stillingfleet*, and to vindicate the Character of the Archbishop ; I shall set down his last Judgment, concerning the Extent of the regal Supremacy, as contained in his Answers to Dr. *Martin*. When that Doctor asked him, who was supreme Head of the Church of *England* ? The Archbishop answered ; *Christ is Head of this Member, as he is of the whole Body, of the Catholic Church*. When the Doctor again demanded, whether he had not declared King *Henry* Head of the Church ? *Yes*, said the Archbishop ; *of all the People*

*People in England, as well Ecclesiastical as Temporal. What, says Martin, and not of the Church? No, replied the Archbishop; for Christ only is Head of his Church, and of the Faith and Religion of the same.*

THE February following, a new Commission was given to Bishop Bonner, and Bishop Thirlby, for the Degradation of the Archbishop. When they came down to Oxon, the Archbishop was brought before them; and after they had read their Commission from the Pope, Bonner, in a scurrilous Oration, insulted over him, after a most unchristian Manner; for which he was often rebuked by Bishop Thirlby. In the Commission, it was declared, that the Cause had been impartially heard at Rome, the Witnesses on both Sides examined, and the Archbishop's Council allowed to make the best Defence for him, that they could: At the reading this, the Archbishop could not forbear crying out, *Good God, what Lyes are these! that I, being continually in Prison, and not suffered to have Council or Advocate at home, should produce Witnesses, and appoint my Council at Rome! God must needs punish this open and shameful Lying.* When Bonner had finished his Inveective against him, they proceeded to degrade him; and that they might make him as ridiculous, as they could, the Episcopal Habit, which they put on him, was made of Canvas and old Clouts. Then the Archbishop, pulling out of his Sleeve a written Appeal, delivered it to them, saying, *I appeal to the next General Council.* When they had degraded him, they put on him an old threadbare Beadle's Gown, and a Townsman's Cap; and in that Garb delivered him over to the secular Power. As they were leading him to Prison, a Gentleman came, and gave some Money to the Bailiffs, for the Archbi-  
shop :



shop : But this charitable Action gave such Offence to *Bonner*, that he ordred the Gentleman to be seized ; and had he not found good Friends to intercede for him, would have sent him up to the Council, to be tried for it.

WHILE the Archbishop continued in Prison, no Endeavours were omitted, to win him over to the Church of *Rome*. Many of the most eminent Divines in the University resorted to him daily, hoping, by Arguments and Persuasions to work upon him ; but all in vain, for he held fast the Profession of his Faith, without wavering, and could not be shaken, by any of the Terrors of this World, from his Constancy in adhering to the Truth. Nay, even when he saw the barbarous Martyrdom of his dear Companions, Bishop *Ridley* and Bishop *Latimer*, he was so far from shrinking, that he not only prayed to God to strengthen them ; but also, by their Example, to animate him, to a patient Expectation and Endurance of the same fiery Tryal.

At last the *Papists* bethought themselves of a Stratagem, which proved fatal to him : They removed him from Prison, to the Lodgings of the Dean of *Christ-Church* ; they treated him with the utmost Civility and Respect, and made him great Promises of the Queen's Favour, and the Restitution of his former Dignities, with many other Honours and Preferments accumulated, if he would recant. And now, behold a most astonishing Instance of human Frailty ! The Man, who had with such undaunted Resolution, such unshaken Constancy, and so truly primitive a Spirit of Martyrdom, faced the Terrors of Death, and defied the most exquisite Tortures, sinks under this last Temptation, falls a Prey to Flattery and Hypocrisy, and consents to recant.

IT is a vulgar Error, even in our best Historians, to suppose, that the Archbishop acknowledg'd the Whole of Popery at once, and subscribed but one Recantation. But this Mistake has been lately corrected by the industrious Mr. *Strype*; who has discovered, how subtilely he was drawn in by the *Papists*, to subscribe six different Papers; the first being expressed in ambiguous Words, capable of a favorable Construction, and the five following being pretended to be only Explanations of the first. It is very probable, that had they acquainted *Cranmer* with the Whole of their Design at once, he could never have been seduced, to redeem his Life by such a dishonorable Compliance: But when they had, by their Hypocrisy and Artifice, drawn him in to a first and second Recantation, a Shame to retreat after he had gone so far, and an Unwillingness to lose the Benefit of his past Subscriptions, prevailed with him to go on. Add to this, that when Men so far distrust the Goodness of God, as by unjustifiable Compliances, and sinful Prevarications in lesser Matters, to seek to preserve their Lives or Fortunes; they put themselves out of the divine Protection, and can no longer promise themselves the Assistance of his restraining Grace, to preserve them from the most heinous Sins, and most fatal Consequences of those Temptations, into which they have wilfully thrown themselves.

THE Copy of his first Subscription ran thus,

FORASMUCH as the King's and Queen's Majesties, by Consent of their Parliament, have received the Pope's Authority within this Realm, I am content to submit my self to their Laws herein,  
I and

*and to take the Pope for chief Head of this Church of England, so far as God's Laws, and the Laws and Customs of this Realm, will permit.*

THOMAS CRANMER.

THIS Paper was immediately sent up to the Queen and Council ; but being not satisfactory, another was offered him to subscribe, shorter indeed than this, but more full, and with less Reserve ; and was as follows,

*I Thomas Cranmer, Doctor in Divinity, do submit my self to the Catholic Church of Christ, and unto the Pope, supreme Head of the same Church, and to the King and Queen's Majesties, and unto all their Laws and Ordinances.*

THOMAS CRANMER.

THIS also being thought too brief and ambiguous, a third, yet fuller and more express, was required of him ; which was this,

*I am content to submit my self to the King's and Queen's Majesties, and to all their Laws and Ordinances, as well concerning the Pope's Supremacy, as others : And I shall, from Time to Time, move and stir all others to do the like, to the uttermost of my Power, and to live in Quietness and Obedience to their Majesties, most humbly, without Murmur, or grudging against any of their godly Proceedings. And for my Book, which I have written, I am content to submit me to the Judgment of the Catholic Church, and the next General Council.*

THOMAS CRANMER.

THIS



xlviiii      *The L I F E of*

THIS, like the former, not giving Satisfaction, was soon followed by a fourth; in these Words,

*BE it known, by these Presents, that I Thomas Cranmer, Doctor of Divinity, and late Archbishop of Canterbury, do firmly, stedfastly, and assuredly believe, in all Articles and Points of the Christian Religion and Catholic Faith, as the Catholic Church doth believe, and ever hath believed from the Beginning. Moreover, as concerning the Sacraments of the Church, I believe unfeignedly in all Points, as the said Catholic Church doth, and hath believed from the Beginning of Christian Religion. In Witness whereof, I have humbly subscribed my Hand unto these Presents, the 18<sup>th</sup> Day of February, MDLV.*

THOMAS CRANMER.

WHEN they had gained Ground upon him thus far, they grew bold and barefaced; and in the fifth Paper, (which is that in *Fox*, and has been commonly thought to be his only Recantation) they required of him, to renounce and anathematise all *Lutheran* and *Zuinglian* Heresies and Errors; to acknowledge the one holy Catholic Church to be that whereof the Pope is the Head; and to declare him the supreme Bishop, and *Christ's* Vicar, to whom all Christians ought to be subject. Then followed an express Acknowledgment of Transubstantiation, the seven Sacraments, Purgatory, and of all the Doctrines of the Church of *Rome* in general; with a Prayer to God, to forgive his past Opposition to them, and an earnest Intreaty to all, who had been misled by his Doctrine and Example, to return to the Unity of the Church.

AND

AND yet even this, full and express as it was, did not give Content; but a sixth was still requir'd, which was drawn up in such strong and ample Terms, that Nothing was capable of being added to it; containing a prolix Acknowledgment of all the *Papish* Errors and Corruptions, and a most grievous Accusation of himself, as a Blasphemer, Enemy of Christ, and Murtherer of Souls, on Account of his having been the Author of King *Henry's* Divorce, and of all the Calamities, Schisms, and Heresies, of which that was the Fountain. This last Paper he subscribed, on the eighteenth of *March*; not in the least suspecting, that the *Papists* designed, notwithstanding all these Subscriptions, to bring him to the Stake; and that the Writ was already signed for his Execution.

THESE six Papers were, soon after his Death, sent to the Press by *Bonner*, and published, with the Addition of another, which they had prepared for him to speak at *St. Mary's*, before his Execution: And tho' he then spake to a quite contrary Effect, and revoked his former Recantations, *Bonner* had the Confidence to publish it to the World, as if it had been approv'd and made use of by the Archbishop.

THE Day, appointed for his Execution, was the twenty first of *March*; and Doctor *Cole* was sent to *Oxon*, to prepare a Sermon for the Occasion. The Day before *Cole* visited him in the Prison, whither he was now removed; and asked him, if he stood firm in the Faith he had subscribed? To which *Cranmer* gave a satisfactory Answer. The next Morning *Cole* paid him a second Visit, exhorted him to Constancy, and gave him Money to dispose of to the Poor, as he saw convenient. Soon after which he was brought

to St. *Mary's* Church, and placed on a low Scaffold, over against the Pulpit. Then Doctor *Cole* began his Sermon; the chief Scope whereof was, to endeavour to give some Reasons, why it was expedient, that *Cranmer* should suffer, notwithstanding his Recantation: And in the close he address'd himself to the Archbishop, exhorting him, to bear up with Courage against the Terrors of Death; and by the Example of the Thief on the Cross, encouraged him not to despair, since he was returned, though late, into the Bosom of the Church, and to the Profession of the Catholic Faith. The Archbishop, who, 'till now, had not the least Notice of his intended Execution, was struck with Horror, at the base Inhumanity, and unparallel'd Cruelty, of these Proceedings. It is impossible to express, what inward Agonies he felt, and what bitter Anguish his Soul was perplex'd with. During the whole Sermon, he wept incessantly; sometimes lifting up his Eyes to Heaven, sometimes casting them down to the Ground, with Marks of the utmost Dejection. When it was ended, being mov'd to make a Confession of his Faith, and give the World Satisfaction of his dying a good Catholic, he consented; and kneeling down, began the following Prayer.

*O Father of Heaven; O Son of God, Redeemer of the World; O Holy Ghost, proceeding from them both; three Persons, and one God; have Mercy upon me a most wretched Catiff, and miserable Sinner. I who have offended both Heaven and Earth, and more grievously than any Tongue can express; whither then may I go, or whither should I fly for Succour? To Heaven I may be asham'd to lift up mine Eyes; and in Earth I find no Refuge: What shall I then do? Shall I despair? God forbid. O good God, thou art merciful, and refus'est none, that come un-*



*to thee for Succour : To thee therefore do I run ; to thee do I humble my self ; saying, O Lord God, my Sins be great, but yet have Mercy upon me, for thy great Mercy. O God the Son, thou wast not made Man, this great Mystery was not wrought, for few or small Offences : Nor thou didst not give thy Son unto Death, O God the Father, for our little and small Sins only, but for all the greatest Sins of the World ; so that the Sinner return unto thee with a penitent Heart, as I do here at this present. Wherefore have Mercy upon me, O Lord, whose Property is always to have Mercy : For altho' my Sins be great, yet thy Mercy is greater. I crave nothing, O Lord, for my own Merits, but for thy Name's Sake, that it may be glorified thereby, and for thy dear Son Jesus Christ's Sake. And now therefore, Our Father, &c.*

HAVING finished the Lord's Prayer, he rose from his Knees ; and after he had exhorted the People to a Contempt of the Vanities of this sinful World, a patient Obedience to the Queen, mutual Love and Charity, and Bounty to the Poor ; he told them, that being now on the Brink of Eternity, he would declare unto them his Faith, without Reserve or Dissimulation. Then he repeated the Apostolic Creed, and professed his Belief thereof, and of all Things contained in the Old and New Testament : After which, he declared his great and unfeigned Repentance, for having, contrary to this Faith, subscribed the *Papish* Errors ; lamented with many Tears his grievous Fall ; and declared, that the Hand, which had so offended, should be burnt before the rest of his Body. Then he renounced the Pope, in most express Terms ; and professed his Belief concerning the Eucharist, to be the same with what he had asserted in his Book against Gardiner. This was

a great Disappointment to the *Papists*; they made loud Clamours against him, and charged him with Hypocrisy and Falshood: To which he meekly replied, that he was a plain Man, and never had acted the Hypocrite, but when he was seduced by them to a Recantation. Upon this, they hurried him to the Stake; to which he approach'd with a chearful Countenance; and, notwithstanding the earnest Solicitations of many of the *Papists*, continued still to declare his utter Abhorrence of the *Popish* Errors, and his hearty Repentance for having recanted. After this, he kneeled down, and prayed; and then, having undress'd himself, and taken Leave of his Friends, he was bound to the Stake. As soon as the Fire was kindled, he stretched out his right Hand, and held it stedfastly and without shrinking, in the Flame, 'till it was consumed; which was some Time before the Fire reach'd his Body. He suffered with great Constancy and Resolution, never moving his Body, nor expressing any Sense of Pain: He often cried out, *This unworthy Hand! This unworthy Hand!* and raising up his Eyes to Heaven, expir'd with the dying Prayer of St. *Stephen* in his Mouth, *Lord Jesus, receive my Spirit.*

IT is affirm'd by many of our Historians, that after his Body was consumed, his Heart was found whole among the Ashes; which they improve into an Argument, that tho' he had with his Hand subscrib'd the *Popish* Corruptions, yet his Heart never swerved from the Truth. I will not answer for the Allegory; but the Fact it self cannot reasonably be denied: And tho' Mr. *Collier* questions the Truth of it, on a frivolous Pretence of *Fox's* Silence concerning it; yet as we have the express Testimony of Archbishop *Parker* for the Certainty of it, I doubt not but the positive Authority

authority of so great an Historian will, with every impartial Reader, be more than a Counter-balance to a negative Argument, drawn from the Silence of so inaccurate a Writer, as *Fox* is by Mr. *Collier* himself acknowledged to be.

HE was a Man naturally of a mild and gentle Temper ; not soon provoked, and yet so easy to forgive, and to reward Good for Evil, that it became a Kind of Proverb concerning him ; *Do my Lord of Canterbury a shrewd Turn, and he will be your Friend as long as you live.* His Candor and Sincerity, Faithfulness and Integrity, Meekness and Humility, were admired by all who conversed with him : And when he was in Power, his Lenity to the *Papists* was so great, that he was charged with Remissness and Negligence ; but he replied, that Men ought to have Time allow'd them, to disintangle themselves from their Prejudices ; and that in the mean Time gentle Usage was like to have a better Influence on them, than could ever be expected from rigorous Treatment. He had, by his Intercession with King *Henry*, preserved the present Queen's Life, when her Father's Anger was inflamed to such an extravagant Pitch, and her Ruin seemed so irrevocably fixed, that neither the Duke of *Norfolk*, nor Bishop *Gardiner*, durst interpose a Word in her Favour, lest they should perish with her. But the ungrateful Queen, forgetting this noble Service, and his eminent Zeal for her Succession, could not rest, 'till she had brought him to the Stake. As to his Learning, he was an excellent Divine ; his Knowledge in the Scriptures, and Fathers, was equal'd by few of his Time ; he was also well read in the Canon and Civil Law, and not unacquainted with the more polite Part of Learning. He had, in two *Folio* Volumes, made large



Collections from the Scriptures, Fathers, Councils, and Schoolmen, and digested them into Common-places ; in which he largely justified the *English* Reformation ; and shewed, how far the Church of *Rome* had degenerated, from the Doctrine, Worship, and Discipline of the primitive Church. These valuable Remains, after they had been for some Time lost, the *Papists* endeavouring to have them suppress'd, were, in the Reign of Queen *Elizabeth*, happily recovered by Archbishop *Parker*.





THE  
L I F E  
O F

Dr. NICOLAS RIDLEY,  
Bishop of LONDON.



HIS great and blessed Martyr, whom I may justly style the Glory of our *English* Reformation, was born, in *Northumberland*, near the *Scotish* Borders ; and trained up in the first Rudiments of Learning, in the Grammar-School, at *Newcastle upon Tyne*. From thence he was sent to *Cambridge*, and admitted Scholar of *Pembroke-Hall*; and having taken his first Degree in Arts, he was elected Fellow in 1524. His Proficiency in Learning was so great, that young as he was, he

was so well known, and so highly esteemed at *Oxford*, that they coveted to transplant so pretious a Jewel into their own University: And to that End he was elected to a vacant Fellowship at *University-College*; but he refused to accept it. In 1525, he commenced Master of Arts: And about this Time it is most probable, that he travelled into foreign Parts; and after having spent some Time at *Paris*, among the Doctors of the *Sorbonne*, and made a short Stay at *Louvain*, he returned again to *Cambridge*.

IN 1534, he was Proctor of the University; and in 1537, took the Degree of Batchelor of Divinity: He was also Chaplain to the University, and one of the publick Readers. During his Residence at *Pembroke-Hall*, he applied himself carefully to the Study of the holy Scriptures; and was so well vers'd in them, that he could say almost all *St. Paul's* Epistles, and great Part of the other general Epistles, without Book. He was one of the most celebrated Preachers, and the best Disputant, of his Time; and so noted for his extraordinary Proficiency in Theological Learning, that Archbishop *Cranmer* thought it highly expedient, not to suffer so great an Ornament of the Church to lie longer buried in a private College; but having sent for him, gave him the Vicaridge of *Herne*, in the East Part of *Kent*, and a Prebend of *Canterbury*. He was also, by his Interest, made Chaplain to King *Henry*; and in 1540 was chosen Master of *Pembroke-Hall*, and commenced Doctor of Divinity.

THE first Occasion of his Conversion from the *Romish* Errors, was the reading *Bertram's* Book of the Sacrament. This staggered him in his Belief of Transubstantiation; and gave him just Cause to doubt, whether it had that Foundation



dation in Scripture and Antiquity, which was generally pretended. He immediately set himself to examine the Doctrine of the Eucharist, by Scripture, and the Writings of the first Ages ; and, with the utmost Exactness, weighed every material Passage in the New Testament, and the earliest Fathers, relating to it : And the Result of this Enquiry was, that he discovered Transubstantiation to be an absurd Invention of those later and dark Ages ; and so well grounded himself in the true Doctrine of the real and spiritual Presence of *Christ* in the Eucharist, that he was afterwards very serviceable to Archbishop *Cranmer*, in setting him right on this Head ; which he never had a clear Understanding of, till *Ridley* rectified his confused Notions, and opened to him, in a most perspicuous Manner, the Sense of Scripture, and the purest Antiquity, concerning that Article. He examined many other of the then received Opinions, by the same Test, and with the same Impartiality ; and finding them to be contrary to holy Writ, and the uncorrupted Doctrines of the primitive Church, he set himself, with an undaunted Courage, to oppose and confute them : And in all his Sermons, he so justly and exactly stated the Question in Dispute, so solidly and unanswerably confirmed the true primitive Doctrines, and with such Strength and Perspicuity overthrew the *Romish* Corruptions and Innovations, that Multitudes were by his Ministry brought off entirely from their superstitious Prejudices, and convinced of the Reasonableness and Necessity of a Reformation.

AT Archbishop *Cranmer*'s Visitation in 1543, Complaints were made against him, by some of the *Popish* Faction, for preaching in *Rogation-Week*, against *Auricular* Confession, charging the Cere-

Ceremonies of the Church with Superstition, and suffering *Te Deum* to be sung in his Church in *English* : But this was so far from prejudicing his Interest in the Archbishop, that it raised him in his Esteem, and made him the readier to serve and promote him. Accordingly, about the same Time that he was presented by his College to the Living of *Soham*, in the Diocese of *Norwich*, he procured him to be made Prebendary of *Westminster*.

IN the Beginning of the Reign of *Edward* the Sixth, when the royal Visitation was appointed, to prepare the Way for the intended Reformation, Doctor *Ridley* was singled out, to be Preacher to the Visitors of the Northern Circuit ; and his Labours were blessed with great Success. And now it was thought proper, to reward his great Merits with an higher Station in the Church ; and accordingly he was nominated to the See of *Rocheſter*, vacant by the Translation of Dr. *Holbech* to *Lincoln*. There was a scandalous Custom then prevailing, of the Bishops taking out Commissions for their Sees, during the King's Pleasure : But this gross Abuse *Ridley* would by no Means comply with ; and so vigorously opposed it, that he prevailed to have his Patent run, *durante vita naturali*. On September 5, 1547, he was consecrated, in a Chapel of Dr. *May*, the then Dean of St. *Paul's*, by Doctor *Henry Holbech*, Bishop of *Lincoln*, and the Suffragan Bishops of *Bedford* and *Sidon*. His Consecration was performed, according to the Office then in Use, by the Unction of holy Chrism, as well as by Imposition of Hands.

His Advancement to this Station did not make him neglect the Duties of the Ministry ; he continued a constant and zealous Preacher ; and being

being blessed with a most graceful Elocution, a sound Judgment, and uncommon Strength of Memory, he drew after him crowded Auditories, and brought over Multitudes of Profelytes from the *Romish* Errors. This Success of his *Gardiner* beheld with an envious Eye ; and Bishop *Ridley* having preached a Lent-Sermon at Court, against the *Popish* Superstitions, about Holy-Water, Images, and Reliques, *Gardiner*, who was one of the Audience, shewed himself much offended at it ; and wrote him a Letter, in which, with all the Sophistry he was Master of, he endeavour'd to put a specious Gloss on the Abuses censured in the Sermon, and to defend the Practice of them. But Bishop *Ridley*, who regarded neither his Smiles nor Frowns, continued to expose the Corruptions of *Popery*, and to exhort all, to use their utmost Zeal, in promoting a Reformation : And when some rash Bigots ran too far into the opposite Extreme, and began not only to speak irreverently of the Sacrament of the Altar, but to commit many very indecent and unjustifiable Actions, in Contempt of it ; he, with a becoming Zeal, and just Indignation, publicly, in a Sermon at *St. Paul's* Cross, rebuked the profane and irreligious Spirit, from whence those unwarrantable Actions proceeded ; and taught them, with what great Reverence, and profound Veneration, they ought to approach so sacred a Mystery and so holy an Institution.

IN 1549, there was a Visitation at *Cambridge* ; and Bishop *Ridley* was appointed to be one of the Visitors, and ordered to open the Visitation with a Sermon. Upon this, he wrote to Doctor *May*, the Dean of *St. Paul's*, desiring him, to inform him of the Design of the Visitation, that he might accommodate his Sermon to the Occasion.



sion. The Dean's Reply was, that the Visitation was intended only to remove some superstitious Practices and *Popish* Rites, and to make such Statutes, as should be found necessary. But in this, both the Dean and the Bishop were imposed on : For when *Ridley* came to *Cambridge*, he found the Instructions went much farther ; the Commissioners being required to procure Resignations of some Colleges, to convert some Fellowships, erected for the Encouragement of Theological Studies, to the Study of the Civil Law, and to suppress *Clare-Hall* in particular. The Master and Fellows of that Hall made a noble Stand against those pernicious Designs ; and would not yield to the most pressing Solicitations of some of the Visitors, who earnestly laboured for two Days to persuade them to a Resignation ; but without Effect ; for they absolutely refused to submit to it. Bishop *Ridley*, who began now to perceive the base Designs of some of the Courtiers, ( who, not content with the miserable Spoil and Ravage they had already made in the Church, seemed to have form'd a Resolution, to plunder, and take away, all the Encouragements of Learning and Religion in the Nation ) declared, he could not, with a safe Conscience, execute this Commission, nor concur in such unlawful Proceedings ; and therefore desired Leave to be gone. This the other Visitors resented ; and sent a Complaint against him to the Protector, charging him with throwing in unnecessary Scruples, to retard their Proceedings, and hindring them from going on in the King's Service, by his perpetual *barking* at them ; for so they scurrilously called his strict Adherence to his Conscience. They also pretended, that it was not any real Scruple against the Lawfulness of the Thing, but a partial Affection

to his own Country-men, of whom *Clare-Hall* was full, that put him upon these Measures. Upon this, the Protector wrote him a chiding Letter ; to which he immediately replied, with the Courage of a truly Christian Bishop, vindicating himself from the slanderous Imputations of his Accusers, and declaring his Readiness to obey, without Reserve, in all Things lawful ; but positively refusing, either for Favour or Fear of any mortal Man, to comply with such Things, as would make him lose the Peace of his Conscience, and incur the Displeasure of Almighty God.

DURING his Stay at *Cambridge* he presided at a public Disputation concerning the Sacrament, which lasted three Days ; and often interposed to answer the *Popish* Objections ; which he did with great Strength and Clearness. At the Close of the whole, according to the Custom of the Schools, he read his own Judgment of the Question, by Way of Determination ; in which he intirely confuted and overthrew the *Popish* Doctrine of Transubstantiation ; first, by Proofs from Scripture, secondly, by Citations from the Fathers, thirdly, by Arguments drawn from the Nature and Definition of a Sacrament, fourthly, from the *Eutychian* Heresy's being a necessary Consequence from that Doctrine ; and lastly, from that Article of the Creed, *He ascended into Heaven, and sitteth on the right Hand of God the Father*, as understood by *Austin*, and other antient Writers.

ON his Return to *London*, he was appointed to examine certain *Anabaptists* in *Kent* ; *Gardiner* being in Commission with him : And in 1550, he was prefer'd to the See of *London*, vacant by the Deprivation of *Bonner*. He was installed, on the twe fth of *April*. At his Entrance, he shewed himself exceding cautious, not to do his Prede-

cessor the least Injury : He gave him free Licence to take away all his Effects, and preserved them for him with great Care 'till he had removed them ; and having made Use of some Lead, a great Quantity of which *Bonner* had then by him, for the necessary Repairs of the House and the Church, he paid him to the full Value for it. He also paid near threescore Pounds to *Bonner's* Servants, so much being due to them for Wages ; that they might not suffer by the Misfortunes, which their Master, thro' his Wilfulness and Obstinacy, had brought upon himself. He was exceeding kind and generous to *Bonner's* Mother and Sister, and often entertained them at his own Table. The old Lady he always placed at the upper End of the Table, calling her his Mother *Bonner* ; and was as ready to do good Offices for her, and paid her as much Respect, as if she had been his Mother indeed. And when any of the Lords of the Council came to dine with him, he would not suffer her to be displac'd ; but would tell them, *By your Lordship's Favour, this Place, by Right and Custom, belongs to my Mother Bonner.*

AND now, observe the Difference between the Spirit of a *Papish* and a REFORMED Bishop. When *Bonner* was re-instated, by the mere Lay-Power and Authority of *Queen Mary*, he requited Bishop *Ridley's* unparallel'd Goodness, with the most inhuman Barbarity. That ungrateful Wretch would not allow of the Leases *Ridley* had made, tho' it tended to the utter Ruin of many poor Men : He detained all his Plate, and other Goods, turn'd his Sister out of all she had, without any Regard to Law or Conscience ; and did all he could, to get her Husband put to Death : Which he had certainly effected, if not prevented by  
the



the Interposition of Bishop *Heath* ; who took this Opportunity to shew his Gratitude to Bishop *Ridley*, for his kind and Christian Usage of him, when Prisoner in his House.

BUT to return from this Digression. On the Accession of Bishop *Ridley* to this See, it was expected, that according to the prevailing Custom of those Times, he should alienate diverse of the richest Manors belonging to his Bishoprick, to the King : But he would by no Means comply with so unwarrantable an Injunction ; nor do any Thing, by which he might seem to give the least Countenance to the sacrilegious Proceedings of some leading Men at Court. When they found he could not be prevailed with, to give away the smallest Part of the Church's Patrimony, they consented to let him have an Equivalent for the Manors he was to alienate, thinking to over-reach him in the Exchange : But in this they were again deceived ; for he was so careful not to let the Church suffer by his Negligence, that he got the Bishoprick of *Westminster* to be re-united to the See of *London*, and so many other valuable Manors, that the Advantage of the Exchange was considerably on his Side.

AND now, it might reasonably have been expected, that no more Attempts of this Nature should have been made upon him, after so ill Success in this. And yet, at the Instance of one *William Thomas*, a Clerk of the Council, he was called before them, and importuned to make over one of his best Prebends to this *Thomas* and his Heirs for ever. This is that *William Thomas*, who in the following Reign was condemned for attempting to assassinate Queen *Mary*, and to avoid the Shame of a public Execution, stab'd himself in Prison ; but his Wounds not proving mortal,

tal, he was hang'd, drawn, and quarter'd at *Tyburn*. Bishop *Ridley* made a vigorous Opposition to that unreasonable Request; and though he was used in a very rough and angry Manner, by the Council, yet he could not be persuaded, to comply any farther with their Demands, than barely to promise, that whenever it should chance to be vacant, he would not dispose of it without first acquainting the King. When the Prebend was vacant, Bishop *Ridley* had a Mind to bestow it on Mr. *Grindall*; who was afterwards Archbishop of *Canterbury*, then one of his Chaplains. But it was not long, before he received a Letter from the Council, informing him, that they intended to apply the Profits of it to the Furniture of the King's Stables. This most shocking and detestable Impiety and Sacrilege pierced the good Bishop to the Heart, and he forthwith dispatch'd a Letter to Sir *John Cheke*, the King's Preceptor; in which, with a pious Zeal, he expostulated against so heinous a Wickedness, set before him the ill Consequences of such scandalous Proceedings, and the great Reproach they would derive on the whole Reformation; and beg'd him, for God's Sake, to speak in God's Cause, and to prevent this, and all other such pernicious Counsels, from taking Effect. After this, he never had any farther Trouble of the like Nature.

BISHOP *Ridley*, being settled at *Fulham*, employed all the Time, which remained, after the Discharge of the important Duties of his high Function, in the Studies of Religion, and the Instruction of his Domesticks. As soon as he was up in the Morning, he employed near an Hour in his Closet, in Prayer and Meditation; then he betook himself to his Studies 'till ten; at which Hour, the public Service for the Morning was  
always

always read in his Family. When Prayers were ended, he used to read them a Lecture on some Part of the New Testament, beginning at the Acts of the Apostles, and so going on through all St. Paul's Epistles. He also used often to expound to his Servants the hundred and first Psalm, and thence to admonish them, what they ought to be, and what he expected from all who continued in his Service: And on such of them, as could read, he bestowed New-Testaments, hiring them to get some of the principal Chapters by Heart. When his Lecture was ended, he went to Dinner; and within an Hour after that, returned to his Study; where he continued, unless called away by Business, 'till five, the usual Hour for the Afternoon Service. When that was finished, he supped; an Hour after, he returned the third Time to his Studies; and at eleven, as soon as he had performed his private Devotions, he retired to Rest. This was his constant Way of living; and his Family was so well ordered, that it seemed a Nursery of Piety and Virtue, and an exemplary Pattern of Religion, Sobriety, and Industry, to all whom they convers'd with.

IN July, this Year, the King nominated *Hooper* to the Bishopric of *Glocester*; who being possessed with unaccountable Prejudices against wearing the Episcopal Vestments, solicited Archbishop *Cranmer*, to dispense with him in it. The Archbishop was well aware, what mischievous Consequences might flow from so ill a Precedent, and therefore gave him a positive Denial: Yet not being willing to let the Church lose the Benefit of the Labours of a Person so valuable in other Respects, on Account of such groundless Scruples; he requested Bishop *Ridley*, to confer with *Hooper* about it, and endeavour to give his

f

weak



weak Conscience Satisfaction. Bishop *Ridley* readily complied with his Request, and argued the Point with *Hooper* at large : But so great was his Obstinacy, that all which this most learned Prelate urged, had no Effect upon him. His Objections were exceeding weak and trifling, and most unworthy of so great a Man ; and the Principles, on which he acted, were intirely destructive of all Church-Authority, and all Decency and Order in the public Worship of God. Besides, this unseasonable Contest in the Church gave great Cause of insulting to the *Romanists*, and laid a dangerous Stumbling-Block before many, otherwise well inclined to the Reformation. He delivered his Scruples in Writing to the Council, who gave them to Bishop *Ridley* to answer : But *Hooper* continued still unsatisfied notwithstanding ; upon which, he was, for his Stubbornness, committed to the *Fleet-Prison*. But afterwards, both *Bucer* and *Peter Martyr* declaring against him, and pressing him to a Compliance, he submitted, and was consecrated Bishop.

IN *June*, this Year, Bishop *Ridley* visited his Diocese, and made a strict Inquiry into the Lives and Conversation, the Regularity and sound Doctrine of his Clergy ; and also, whether they resided on their Cures, and kept their Chancels and Parsonage-Houses in good Repair. He inquired farther of all unlawful Conventicles of *Anabaptists*, and other Enemies of the Church ; of all Opposition to the Book of Common-Prayer ; of Marriages within the prohibited Degrees ; of the Neglect of Catechising, the observing *Popish* Superstitions, and the Abuse of charitable Legacies : He took great Pains to rectify every Thing, which he found amiss, and to suppress all Remains of the *Popish* Ceremonies and Fooleries.

HE had, not long before, receiv'd a Letter, in the King's Name, injoyning him, to see, that all Altars in his Diocese were taken away, and Tables put in their Room : And believing, that this might be a very serviceable Expedient, towards bringing the People off from the *Popish* Notions of the corporal Presence, and propitiatory Oblation of the natural Body and Blood of *Christ*, for the Sins of the Dead and Living ; he complied with this Order, without the least Reluctance. And afterwards, when a Contest arose, concerning the Form of the Lord's Board, whether it should be made in Resemblance of an Altar, or like a Table, he declared for the latter Form ; and gave a Precedent of it, in his own Cathedral of *St. Paul's*.

IN *September*, 1552, being at his House at *Haddenham* in *Hertfordshire*, he went to wait upon the Lady *Mary*, who was then at *Hunsden*, about two Miles off ; and offered his Service, to preach before her the next *Sunday*. At this her Countenance changed, and she continued silent for some Time ; and when at last she had recovered herself, she told him, that the Doors of the Parish-Church should be open, and he might preach, if he pleased ; but that neither her self, nor any of her Family, would come to hear him. The Bishop replied, *I hope, Madam, you will not refuse to hear God's Word. I cannot tell*, answer'd she, *what it is, which you call God's Word : That is not God's Word now, that was God's Word in my Father's Days. The Word of God*, replied the Bishop, *is the same in all Times ; but it is now better understood, and practised, than in some former Ages.* At this she flew into an immoderate Passion ; and told him, with a great deal of Warmth, *You durst not for your Life have vouched that to be*

*God's Word, in my Father's Days, which you now preach ; and as for your new Books, I thank God, I never read any of them, nor ever will.* She added a great many bitter Reproaches on the Reformed Church of *England*, and on the Laws made in her Brother's Minority ; and said, she did not think her self bound to obey them, 'till the King was of Age, and enjoined her. After this, she asked the Bishop, if he was one of the Privy-Council ; and he answering in the Negative, she replied, *You might well enough, as the Council goes now :* And then she took her Leave in this Manner, *My Lord, for your Kindness in coming to see me, I thank you ; but for your offering to preach before me, I give you no Thanks at all.* Then the Bishop was conducted into the Hall, and desired to drink ; which he had no sooner done, but he immediately corrected himself, and with great Concern cried out : *Surely I have done amiss ; for I have drank in that Place, where God's Word hath been rejected ; whereas, if I had remembred my Duty, I ought to have departed instantly, and to have shaken off the Dust of my Shoes, for a Testimony against this House.* These Words he uttered with such Vehemence, that some of the Hearers afterwards confessed, that their Hair stood upright on their Heads thro' Terror. The Bishop returned home very melancholy, and from this Interview seems to have contracted such a Prejudice against the Princess, as made him afterwards concur the more readily with the Measures taken for her Exclusion.

IN the Beginning of the Year 1553, Bishop Ridley preached before the King, who now began to decay apace, at *Westminster*. The Subject he chose to discourse upon, was Charity ; and he, in very moving and affecting Terms, press'd the  
King,



King, to take Care, that a constant and settled Maintenance should be provided for the Poor. The Sermon made so great an Impression on the young King, that he sent for the Bishop; and after he had commanded him to sit down, and be covered, returned him his hearty Thanks for his good Exhortation; and desired him to communicate to him his Opinion, what would be the best Expedient, effectually to bring to pass so great and good a Design. The Bishop was very much pleased, to find the King's Inclinations so forward; and, with Tears of Joy, told him, that the *London* Poor, by Reason of their great Numbers, stood in need of his more immediate Concern; and that he would therefore advise him, to order Letters to be wrote to the Lord Mayor and Aldermen, to take this Affair into Consideration, and project a Scheme for the Relief of the Poor, who swarmed in great Numbers about the City. The King approved of his Advice; and ordered Letters, to that Effect, to be forthwith dispatched, before he would permit the Bishop to go out of his Presence.

BISHOP *Ridley*, furnished with these Letters and Instructions, delivered them to Sir *Richard Dobbs*, then Lord Mayor of *London*; who immediately called together as many of the Aldermen and Common-Council, as were thought fit to be advised with in the present Business; and not only with great Earnestness pleaded the Cause of the Poor; and pressed them to a forward Zeal in this Affair; but introduced Bishop *Ridley*, into the Council-Chamber of the City, to be their Advocate, and to guide and assist himself and his Brethren in their Counsels. After diverse Consultations, they resolved, that a general Contribution should be made by all the wealthy Citizens,

zens, to the Advancement of a Work so highly conducing to the publick Good. To this End, they were summoned to their respective Parish-Churches, and there exhorted by the Lord Mayor, their severall Aldermen, and other grave Citizens, to contribute generously and bountifully to this noble Design; and they were urged to it the more earnestly, by setting before them the many great Advantages, that the City would reap, if the Poor were removed out of their Streets, Lanes, and Alleys, and bestowed and provided for in proper Hospitals. It was therefore moved, that every Man should signify, what he would give, towards the building and furnishing such Hospitals; and how much he would contribute weekly to their Maintenance, until they were supplied with a more liberal Endowment. The Motion was readily accepted; every Man cheerfully gave according to his Ability; and Books were kept in every Ward of the City, in which the Sums, each Person had subscribed, were set down; which, when the Contribution was finish'd, were deliver'd by the Mayor into the Hands of the King's Commissioners.

IN the Scheme drawn up for the Relief of the Poor, they were ranged under three Divisions: In the first were placed the poor distressed Orphans; in the second, the sick, lame, and infected; in the third the lazy and licentious Vagabonds. For the Orphans *Christ's* Hospital was provided, where they were furnished with Necessaries, brought up in a religious and virtuous Manner, and fitted for some honest Business. The Hospitals of *St. Thomas* in *Southwark*, and *St. Bartholomew* in *West-Smithfield*, were appointed for the Reception of the wounded, sick, impotent, and maimed: And the King gave his Palace of *Bridewel,*

*Bridewel*, erected by *Henry* the Eighth, for the Reception of Vagabonds, sturdy Beggars, and Strumpets; where they were to receive due Correction, and be kept to hard Labour. For the better Endowment of this, and the other Hospitals, and to furnish them with a competent Maintenance, the King dissolved the Hospital, which *Henry* the seventh had founded in the *Savoy*, for the Support of Pilgrims and Travellers; but which was now employed to most scandalous Uses, and made a Shelter for lewd and lazy Persons, and the Harbour of Thieves and Vagabonds: And he gave their Lands, amounting to the Value of six hundred Pounds *per Annum*, and all their Furniture, to the City of *London*, for the Maintenance of these new Foundations.

THE Duke of *Northumberland* was now the chief Favourite at Court; and hoped, by his Interest with the King, to raise himself an immense Estate, out of the Spoils of the Church. These sacrilegious Designs Bishop *Ridley* with great Courage opposed; which caused him to fall under the Duke's Displeasure. But the King was so far from disapproving his honest Zeal, that, a little before his Death, he nominated him to the See of *Durham*; to which notwithstanding he was never translated; the Troubles, that ensued on the Loss of that excellent Prince, preventing it.

ON the Decease of the King, Bishop *Ridley* was so unhappy, as to join the Lady *Jane*, and by Order of her Council, to undertake to defend her Title in a Sermon at *St. Paul's Cross*. And here he employed all his Rhetoric against Queen *Mary*; he enlarged on the Calamities, which her Succession seemed to threaten, and the Danger of the established Religion from her Government: He



harangued strongly on this Topic, alarming the People's Fears, and giving them an Account of the Conversation, which pass'd between the Queen and himself, in the late Reign, when he offered his Service to preach before her ; and thence he infer'd, that she was unalterably fixt in her Misbelief ; and that Nothing could be expected from her Reign, but an utter Subversion of the true Faith, the bringing in a foreign Power to tyrannise over them, and the Ruin of all, that the late King her Brother had with so great Labour and Difficulty established. This was the only false Step Bishop *Ridley* ever made ; the only Blemish in his otherwise unspotted Character. But this unfortunate Sermon made little or no Impression on the People : And notwithstanding the many just Fears and Jealousies of the Reformed, Conscience prevailed over Interest ; and they flocked in to Queen *Mary* daily in great Numbers, 'till at last all Opposition fell before her.

BISHOP *Ridley* had now considered Matters coolly ; and found, that his Passions had been too strong for his Reason, and hurried him into unjustifiable Measures : To make Reparation for which, he resolved to repair to the Queen, who was then at *Framingham* in *Suffolk*, to throw himself at her Feet, acknowledge his Fault, and submit to her Mercy. But this Submission availed him nothing ; for instead of being favourably received by her, he was treated with great Rudeness, spoiled of all his Dignities, and sent Prisoner, on a lame halting Horse, to the *Tower*.

DURING his Confinement there, Secretary *Bourne*, and Mr. *Feckenham*, who was made Dean of *St. Paul's*, Dr. *May* being ejected, came to dine with the Lieutenant ; and Bishop *Ridley* was purposely invited, that they might have some Conference

rence with him. The Discourse began, about the Definition of an Heretic ; whom *Bourne* defined to be, *One, who stubbornly and stiffly maintained an Untruth.* The Bishop told him, he ought to have added, *in Matters of Religion, and which concern an Article of Faith ;* for Obstinacy in Untruths of another Nature cannot denominate a Man an Heretic. To this *Bourne* assented ; and then *Feckenham* told them, that a Heretic might rightly be defined, *One, who does not believe, what the Scripture affirms, but obstinately maintains the contrary :* From which Definition he endeavoured to prove, that the Deniers of Transubstantiation were rank Heretics, since they expressly contradicted so many Texts of Scripture, in which the Bread is called *Christ's Body*, and the Wine his Blood. The Bishop allowed the Definition to be good ; but put him in Mind, “ That all Texts of Scripture  
“ are not to be interpreted literally ; that *Christ*  
“ calls himself the *true Vine*, and the *Door of the*  
“ *Sheep*, and that *St. Paul* says, *the Rock was Christ ;*  
“ to interpret which in a strict literal Sense, were  
“ extremely absurd and ridiculous ; and that there-  
“ fore they were not to be deemed Heretics,  
“ who did not allow of the literal Sense, where  
“ there was a Necessity for a figurative Interpre-  
“ tation.” *Feckenham* desired to know, what Necessity there was, for putting a figurative Sense on so plain Words ; as, *This is my Body, This is my Blood.* The Bishop replied, “ that the Words  
“ immediately following, *Do this in Remembrance*  
“ *of me*, seemed to require it ; and to imply, that  
“ the Elements were only Symbols commemora-  
“ tive of *Christ's Body* and Blood : And that they  
“ might as well argue from *St. Paul's Words, We*  
“ *being many, are one Bread, and one Body*, that  
“ the Bread was transubstantiated into *Christ's*  
“ mystical

“ mystical Body the Church, as from the Words  
 “ of Institution, that it was transubstantiated in-  
 “ to his natural Body. ” *Ay, but, says Bourne,*  
*What will you say then to Universality, Antiquity,*  
*and Unity, which are all against your figurative In-*  
*terpretation? The Bishop answer'd, “ that these*  
*“ were weighty Matters; that he always labour-*  
*“ ed after Unity, as far as was consistent with*  
*“ Verity; and that the purest Antiquity, which*  
*“ he ever highly revered, was clear on his*  
*“ Side; which was sufficient to justify him in op-*  
*“ posing the generally received Notions of the*  
*“ present Age, if he meant that by Universality;*  
*“ but if he meant by it the Consent of all Churches,*  
*“ in all Ages, from the Beginning, he was con-*  
*“ tent to appeal thither, and refer the Issue of*  
*“ the Controversy to that Determination.*

*Bourne* desired to know, what Authors ever interpreted the Words of Institution figuratively, before *Berengarius*? The Bishop cited *Tertullian*, who expressly interprets the Words, *This is my Body*, thus, *This is a Figure of my Body*; and *Origen*, who says, *that the sanctified Bread, as touching its Substance, goes down into the Stomach, and is cast out into the Draught*, which it were Blasphemy to affirm of Christ's natural Body; and *Gelasius*, who saith plainly, *That the Substance of Bread remains after Consecration.* *Bourne* objected, that *Tertullian* and *Origen* were not Catholic in many Points, but had advanced diverse singular and erroneous Notions. The Bishop answered, that no Catholic Writer had ever charged either of them with any Error, in Respect of the Doctrine of the Eucharist: And then he cited a Passage from *St. Austin*, in his Book *de Doctrinâ Christianâ*, where he is expressly laying down Rules for the Interpretation of Scripture; one of which is,  
 that



that where the literal Sense of a Precept seems to injoin something unlawful, it must be understood figuratively ; and thence infers, that Christ's Command, to eat his Flesh, and drink his Blood, seeming in the literal Sense to require a Thing unlawful and wicked, must necessarily be understood in a figurative Sense. Do you then, answered Bourne, make the Sacrament nothing but an empty Figure, as is affirmed in my Lord of Canterbury's Book ? I suppose, you are no Stranger to the real Author of that Book ; for it is commonly reported, that you had the chief Hand in compiling it. The Bishop modestly assured him, " that the Book was compiled by a  
" much greater Man than him ; and that the Doc-  
" trine of the Eucharist was therein orthodoxly  
" stated, in Confutation not only of the Papists,  
" but those, who, in mad Opposition to Pope-  
" ty, ran into the other Extreme he had men-  
" tioned. And as for his own Part, that he had  
" preach'd a Sermon at St. Paul's Cross against  
" them, who maintained Doctrines derogatory  
" from the Dignity of the Eucharist." Forty Years ago, said Feckenham, all were of our Opinion in the Doctrine of the Sacrament. They were as unanimous for the Pope's Supremacy, at that Time, replied Bishop Ridley. To this Bourne answered, that the Supremacy of the Pope was built only on a positive Law of the Church, but the Corporal Presence was grounded on Christ's own Words. The Bishop shewed him his Mistake, from the Pope's own Decrees, in the Canon Law ; where it is said, that the Church of Rome was advanced above all other Churches, not by any Synodical Constitutions, or Decrees of Councils, but by the living Voice of the Lord, when he said to Peter, Tu es Petrus, &c. and Subjection to this Supremacy is there required of all, as necessary to Salvation.

THIS was the Sum of the Conference ; and when *Bourne* and *Feckenham* took their Leave of the Bishop, they assured him, that they would never reveal the Particulars of it, to his Prejudice. The Bishop complained to them, of his Books being all taken away from him ; and *Bourne* promised him, if he would send him a Catalogue of the Books he wanted, that he would do his best to procure them for him.

IN the Beginning of *April*, 1554, Bishop *Ridley*, with *Cranmer* and *Latimer*, were removed from the *Tower* to *Oxford*, to dispute concerning the Doctrine of the Eucharist. When they came there, they were sent to the common Gaol, called *Bocardo* : But a little before the Time fixt for the Disputation, they were parted from each other ; and Bishop *Ridley* was removed to the House of Mr. *Irish*, then Mayor of the City.

WHEN he was first brought before the Commissioners, which was on *Saturday*, *April* the fourteenth, there were these three Articles offered him to subscribe ;

1. *THE natural Body of Christ, conceived of the blessed Virgin, and his natural Blood, are really present in the Sacrament of the Altar, after the Consecration, under the Species of Bread and Wine.*

2. *AFTER the Words of Consecration pronounced by the Priest, no other Substance doth remain, but the Substance of the Body and Blood of Christ.*

3. *IN the Mass is offered a propitiatory Sacrifice for the Sins of the Quick and Dead.*

THESE Articles he refused to subscribe, declaring them to be gross and dangerous Errors : Upon which they charged him with Inconstancy, pretending, that when he was Bishop of *Rocheſter*, he had preached in Defence of Transubstantiation.

This

This he absolutely denied; and challenged them to bring any Person, who would affirm, that he had heard him preach such a Sermon. Then he was asked, whether he would dispute against those Propositions? To which he replied, that he thought it his Duty, as long as God continued his Life, to defend the Truth, both with his Mouth and Pen; but he desired Time, to prepare himself for the Disputation, and the Use of such of his own Books, as were necessary. This Request, they told him, could not be granted; and notwithstanding all his Remonstrances of the Unreasonableness of their Denial, he could obtain no other Answer but this; that he must dispute on *Tuesday* next, and he might consult what Books he pleased, in the mean Time.

ON *Tuesday* the seventeenth of *April*, he was brought to the Divinity-School to dispute. His principal Opponent was Doctor *Smith*; a Man infamous for the frequent Change of his Principles, according as it suited best with his Interest: This Doctor was assisted by *Weston*, *Cole*, *Tresham*, *Oglethorp*, *Harpsfield*, and others. Bishop *Ridley* was used, throughout the whole Disputation, with great Indecency and ill Manners; he was frequently interrupted in the most material Part of his Argument, with the loud Clamours of the *Papists*, and tumultuous Outcries of, *Blasphemy*, *Blasphemy*: Reproaches were return'd him for Reasons, and Revilings for Arguments.

HE began, with reading his Judgment of the three Propositions; which he introduced with a handsome Preface; wherein he protested, “ That  
 “ neither the Fear of Man, nor any of the Ter-  
 “ rors of this World, nor any Hopes of Gain  
 “ or Preferment, had ever had the least Influence,  
 “ in determining him to that Opinion, which  
 “ he



# lxxviii    *The L I F E of*

“ he was then about to declare ; but that he  
 “ was constrained to embrace it, for the Love  
 “ of the Truth, as revealed in God’s holy Word,  
 “ and contained in the Writings of the antient  
 “ Fathers ; and that he submitted himself, and  
 “ his Doctrine, to the Judgment of the Catholic  
 “ Church.” On the two first Propositions, which  
 related to the corporal Presence, his Arguments  
 were much the same with those, which he had  
 had before made use of, in his Determination at  
*Cambridge*. The third, which affirmed the Mass  
 to be a propitiatory Sacrifice, for the Sins of the  
 Quick and Dead, he charged not only with Er-  
 ror, but Blasphemy and Impiety ; as derogating  
 from the Merits of the Sacrifice of *Christ* on the  
 Cross, *who made there, by his own Oblation of*  
*himself, once offered, a full, perfect, and sufficient*  
*Sacrifice, Oblation, and Satisfaction, for the Sins*  
*of the whole World*. To affirm, that other pro-  
 pitatory Sacrifices were still to be offered for our  
 Sins, seemed to him, to detract from the All-suf-  
 ficiency of the precious Blood of our blessed Re-  
 deemer : And he thought it, besides, a gross and  
 ridiculous Contradiction, to suppose an *unbloody*  
*Sacrifice* to be *propitiatory and expiatory* ; since  
 not only the universal Judgment of Mankind,  
 but the divinely inspired Author of the Epistle to  
 the *Hebrews*, assure us, that *without shedding of*  
*Blood there is no Remission of Sin*. An eucharisti-  
 cal and commemorative Sacrifice he allowed, and  
 cited the Testimonies of several of the Fathers,  
 who are clear and express for it : But he would  
 not acknowledge any *propitiatory Oblation*, except  
 that of *Christ* on the Cross ; *who by the Body of*  
*his Flesh reconciled us to God ; and by one Offering*  
*purged away our Sins, and made perfect for ever*  
*them that are sanctified*.

WHILE he was reading this, he was often interrupted; and at last was forced to leave off in the middle, and give way to Doctor *Smith*; who began the Disputation, and was seconded by the rest of the *Popish* Doctors. They, without any Regard to Order or Regularity, broke in confusedly upon one another; endeavouring to overwhelm the Bishop with a Multitude of Opponents, and run him down with Noise and Clamour. But he was too well vers'd in the Controversy concerning the Eucharist, to be silenc'd by any of them; and answered all their Arguments with great Learning and Judgment: Notwithstanding which, at the Close of the Disputation, *Weston* had the Confidence, to boast of an intire Victory over him; and giving the Signal to the rest, they departed in a tumultuous Manner, crying out *Victory, Victory, the Truth has prevailed*. To prevent being misrepresented, Bishop *Ridley* drew up a brief Account of the Sum of this Disputation; which, when the *Popish* Controversy was hot, in the Reign of the late unfortunate King JAMES, was reprinted, with his little Treatise of the Lord's Supper, at the Theatre in *Oxford*.

THREE Days after the Disputation, the Commissioners met at St. *Mary's*; and the Bishop was brought before them, and again required to subscribe; which he still refusing, they proceeded to the Sentence of Excommunication against him, as a convict Heretic. Upon this he told them, that tho' driven out from their Society, he did not doubt, but his Name was written in Heaven; whither this Sentence would send him, sooner than by the Course of Nature he should otherwise have gone. To which *Weston* profanely replied, *If you go to Heaven in this Faith, then I*  
will

*will never come thither, as I am thus persuaded.* The Bishop soon after wrote to *Weston*; putting him in Mind, how he had promised him, that he should have a farther Hearing, and complaining of his being, notwithstanding this Promise, condemned unheard: But no Notice was taken of his Letter.

Mr. *Irish*, in whose House he was confined, being a Man of a meek and gentle Disposition, used him with great Kindness and Civility: But his Wife, who was a bigoted Zealot, and naturally of a morose and savage Temper, took all Occasions to cross and disturb him; and check'd her Husband, for giving him too much Liberty. When he could get an Opportunity to write, without being overlook'd by the Spies, who were thick about him, he employed it in directing Letters to his Brethren in Prison; exhorting them to Constancy in suffering for the Truth, and to seal with their Blood the holy Doctrine they had preached. He wrote particularly a Letter of Reconciliation to Bishop *Hooper*; desiring, that since they agreed in the substantial Points of Religion, all former Differences about Circumstantials might be forgotten; and professing, that with his whole Heart he loved him, for his constant and undaunted Profession of the Truth. He wrote also three larger Treatises; the first intitled, *A Lamentation for the Change of Religion in England, with a Comparison between the Doctrine of the Gospel, and the Romish Religion, and some wholesome Instructions to all Christians, how to behave themselves, in Time of Tryal*: The second was called *A last Farewel to all his true and faithful Friends in God, with a sharp Admonition to the Papists*; and the third, *A Farewel to the Prisoners for Christ's Gospel, and to all, who are in Exile for the same.*



ON the 28<sup>th</sup> of *September*, a Commission was sent down to *Oxford*, from Cardinal *Poole*, the Pope's Legate, to *Brooks* Bishop of *Glocester*, *White* Bishop of *Lincoln*, and *Holiman* Bishop of *Bristol*, for the Tryal of Bishop *Ridley* and Bishop *Latimer*, for Heresy : And on the last of the said Month, Bishop *Ridley* was brought before the Commissioners, then sitting in the Divinity-School. At his Entrance, out of Respect to the Queen's Authority, by which he supposed they sat, he stood bare-headed ; but when, upon reading their Commission, he learn'd that they were the Cardinal's and the Pope's Delegates, he put on his Cap. This the Bishop of *Lincoln* relent-ed ; and admonished him, to shew more Respect to the Cardinal's Birth and great Merits, and to the Authority, with which the Pope had invested him. The Bishop replied, that he was ready to pay all due Respect to the Cardinal's Person, as descended of the regal Blood, and justly esteemed for his great Learning and Virtue ; but that when he considered him as the Pope's Legate, he could not shew any Reverence or Respect towards him ; lest he should thereby seem to countenance the usurped Supremacy of that spiritual Tyrant. Whereupon, after three Admonitions, he still persisting to give the same Answer, one of the Beadles of the University was ordred to take his Cap off his Head.

AFTER this the Bishop of *Lincoln*, in a long Oration, exhorted him, to recant his Errors, and return to the Unity of the Church, which was founded on *St. Peter*, and derived by lineal Succession from him in the Bishops of *Rome*, down to the present Age ; whose Supremacy all the holy Fathers of the Church acknowledged : He put him also in Mind, that he had been consecrated Bishop,

according to the *Roman Ordinal*; and that in the Reign of King *Edward*, he had preached up Transubstantiation, and exhorted *Gardiner* to stand up resolutely and boldly in Defence of it, against all Opposers. Bishop *Ridley*, in Return, told him, " That he knew of no Errors he had to recant ;  
" the whole of his Doctrines and Persuasions in  
" Religion being grounded on the infallible Testi-  
" monies of the Word of God ; that the Church  
" was built, not on St. *Peter's* Person, but on his  
" Confession ; and that, tho' many honourable  
" Titles were, in the Writings of the Fathers,  
" given to the See of *Rome*, it was not on Ac-  
" count of any such Primacy, as was now claimed  
" by the Pope ; but because *Rome* was the Imperial  
" City, and its Bishops as remarkable in those  
" early Ages, for the Purity of their Doctrine, and  
" Sanctity of their Lives, as they were now in-  
" famous for the contrary." He confessed, that he had indeed been once of their Persuasion ; but " that That was no more a Reason, why he  
" should always have continued so, than St. *Paul's*  
" having once persecuted the *Christians* was, why  
" he should for ever have remained a Persecutor." He denied the Charge of having preached up Transubstantiation, or exhorted *Gardiner* to defend it ; and gave them a true Account of the whole Affair, which was this. *Gardiner* and he were in Commission, to examine some *Anabaptists* in *Kent* ; who, among other wild and extravagant Doctrines, advanced some dangerous and blasphemous Positions concerning the Sacrament of the Altar, which they profanely called, the Sacrament of the *Halter*, with many other such irreverent and impious Speeches. Against these Wretches, he had exhorted *Gardiner* to defend the Doctrine of the Eucharist ; and in Opposition to them, he had

I

strenuously

strenuously asserted the high Dignity of that holy Sacrament : And what he had then said, concerning the real and spiritual Presence of Christ, to all worthy Receivers of the sacred Symbols, they now perverted, as if he had spoken it of the corporal Presence by Transubstantiation.

AFTER this Reply of Bishop *Ridley*, the Bishop of *Lincoln* returned to his Oration ; and having harangued on the Visibility of the Catholic Church, and endeavoured to shew, that the Pope's Supremacy was not at all inconsistent with the just Rights of the supreme civil Power ; he again exhorted him, to return to the Unity of the Church, and acknowledge the Authority of the Pope to be justly restored, as the whole Realm had already done. Bishop *Ridley* answered, " That  
 " in the Controversies of Religion, he had guided  
 " himself by the excellent Rule of *Vincentius Li-*  
 " *rinensis* ; which is ; *where one Part of the Church*  
 " *is infected with Heresy, to prefer the Whole be-*  
 " *fore that Part ; and if the greatest Part of the*  
 " *Church be corrupted, to prefer the Doctrines of*  
 " *the antient Church, to those of the present :*  
 " That he had impartially examined the *Romish*  
 " Doctrines, by the Doctrines of the primitive  
 " Church ; and found, they had so far degenerated  
 " from the true primitive Christianity, that he  
 " could not safely continue in their Communion ;  
 " that the Catholic Church was not to be con-  
 " fined to *Rome*, and those in Communion with  
 " her ; but that wherever the Doctrine of Christ  
 " was truly preached, and his Sacraments duly ad-  
 " ministred, as they were in the Reformed Church  
 " of *England*, there was a sound Part of the visi-  
 " ble Catholic Church ; and that those, who ob-  
 " stinately retained their novel Corruptions, and  
 " rigorously imposed them on others, were the  
 " Persons,



“ Persons, who broke the Unity of the Church,  
 “ and who ought to retract their Errors, and re-  
 “ pent of *their Schism*.

THIS noble Defence so exasperated them, that breaking off all farther Conference, they told him, that they came not there to dispute, but to hear what Answer he could make to the Articles, whereof he stood accused : Which were, that he had openly defended and maintained, at *Oxford*, and in many other Places, that the natural Body of *Christ* is not really present in the Eucharist after Consecration ; that the Substance of Bread and Wine still remaineth ; and that in the Mass is no propitiatory Sacrifice for the Quick and Dead ; which Assertions were false, heretical, and contrary to the holy Catholic Faith. Bishop *Ridley* desired, that he might be allowed Time to consider, what Answer he should return ; which he would do, if they pleased, the next Day. They told him, they expected an immediate Answer ; but that he should notwithstanding have Liberty to add, diminish, or alter any Particulars of it, on the Morrow, according as he saw expedient. The Bishop replied, that the like Promise had been made him, at the public Disputations, and yet afterwards violated : For which Cause, he could not depend upon their being sincere with him now ; and that he would desire Leave to speak but three or four Words. The Bishop of *Lincoln* still pressed him, to give a direct and immediate Answer, affirmatively or negatively, to the Articles alleged against him ; and told him, that instead of three or four Words, he should the next Day be heard forty. Upon which, having first entred his Protest against the Authority of the Pope, and declared, that he did not intend, by answering to the Charge, to acknowledge, that they had any just Power, as Delegates

legates of the Bishop of *Rome*, to sit in Judgment over him ; he replied in the following Manner :  
 “ That, as to the first Article, he stedfastly believed  
 “ the real Presence of the Body and Blood of Christ  
 “ in the Eucharist, by Grace and Efficacy, strength-  
 “ ning and refreshing the Souls of all worthy Com-  
 “ municants, and nourishing them to everlast-  
 “ ing Life ; but that he denied such a gross Kind  
 “ of Presence, as the Patrons of Transubstantiation  
 “ asserted. ” As to the second, “ That after the  
 “ Consecration, the Bread and Wine cease to be  
 “ common Bread and Wine, and become not on-  
 “ ly commemorative Figures of *Christ’s* Body and  
 “ Blood, but Means of Grace, effectually convey-  
 “ ing to the Souls of the Faithful, all the Benefits  
 “ of *Christ’s* Body broken, and his Blood shed for  
 “ us ; but that the true and natural Substances of  
 “ Bread and Wine do still remain : ” To the third,  
 “ That *Christ*, on the Cross, made one perfect Ob-  
 “ lation for the Sins of the World, which cannot  
 “ be reiterated ; and that the Communion was an  
 “ *eucharistical*, but *no propitiatory*, Sacrifice. ”  
 These his Answers were wrote down by the Notar-  
 ies ; and when they had acquainted him, that he  
 must attend them again, the next Day at eight, in  
 St. *Mary’s* Church ; and that, in the mean Time,  
 he might write his Mind concerning those Arti-  
 cles more fully and expressly ; they remitted him  
 into the Mayor’s Custody.

THE next Morning, he was again brought  
 before them, and required to give in his Answer  
 to the Articles alleged against him ; upon which,  
 he took a Sheet of Paper out of his Bosom, and  
 began to read it ; but the Bishop of *London* or-  
 dered one of the Beadles, to take it from him.  
 Bishop *Ridley* complained of this hard Usage ; but  
 they told him, they would know the Contents

of the Paper, before they permitted it to be read. When they had perused it, the Bishop of *Lincoln* said; it was not fit to be read, in the Audience of the People, it contained so many Blasphemies: To which Bishop *Ridley* replied, that, except two or three Lines, there was nothing in it, but Passages collected from the Writings of the Fathers, for the Confirmation of his Doctrines. But all he could plead was in vain; for they would not suffer the Paper to be read, yet still required him, to answer to the Articles: He said, he had given them his Answer in Writing, and had nothing farther to urge.

THEN the Bishop of *Glocester* began to expostulate with him; intreating him, not to rely too much on his frail Understanding, nor be wise in his own Conceit, but to submit his private Judgment to the Authority of the Church; adding, "That the Reformation was built on a very weak and sandy Foundation; *Latimer* pinning his Faith on *Cranmer*, *Cranmer* on *Ridley*, and he relying on his own fallible Reason, and singular Fancy; that he pretended indeed, to quote the Scriptures, Fathers, and Councils; but that in interpreting them, he would be guided only by his own prejudiced Judgment; that a heavy Woe was denounced by God, against all such self-sufficient Persons; that the *Arians*, and all other Separatists, had ever pretended to have the Scriptures on their Side; and that if an Appeal was allowed in Matters of Faith from the Tribunal of the Church, there would be no End of Controversies, and Heresies would multiply *in infinitum*." Bishop *Ridley* began to make a handsome Defence, but was not suffered to proceed: And being pressed and intreated to recant, he undauntedly replied, "That the Religion which  
" he



“ he professed, was grounded on the Word of God ;  
 “ and therefore he could not, without committing  
 “ a grievous Sin against his Creator, and without  
 “ the extreme Peril of his own Soul, renounce or  
 “ deny it.” Then he desired, that according to  
 their Promise the Day before, he might be permitted  
 to give in his Reasons, why he could not,  
 with a safe Conscience, admit of the Pope’s Au-  
 thority: To which the Bishop of *Lincoln* answer-  
 ed, that he had promised him indeed, when he  
 desired to speak three or four Words the Day  
 before, that he should this Day be allowed to  
 speak forty, and that he would be as good as his  
 Word ; but that he should not be suffered to speak  
 a Syllable more, than the Number prescribed in  
 that Promise. Accordingly, when Bishop *Ridley*  
 began to speak, before he had finished his first  
 Period, they cried out, that the Number was ex-  
 pired, that he had been heard forty Words ac-  
 cording to Promise ; and compelled him to be  
 silent.

AFTER this, Sentence was pronounced against  
 him ; the Effect of which was, to declare him  
 an obstinate and incorrigible Heretic, and to ad-  
 judge him to be degraded from his Episcopal, and  
 all other Ecclesiastical Orders, to be excommuni-  
 cated *majori excommunicatione*, and to be deliver’d  
 over to the secular Power, to be punish’d accord-  
 ing to Law.

ON the fifteenth of *October*, the Bishop of  
*Glocester*, attended by the Vice-Chancellor, and  
 other Heads of Colleges, came to the Mayor’s  
 House, where Bishop *Ridley* was confined ; and  
 offered him the Queen’s free Pardon, on Condi-  
 tion of his Recantation: But he told them, that  
 he had declared his Mind fully before ; that he was  
 not to be moved from the Profession of the Truth,

# lxxxviii *The* L I F E *of*

by any Terrors of this World ; and that he was ready to seal the Doctrines he had preached with his Blood, whenever it should please God to call him to that Tryal. Upon which, the Bishop of *Glocester* proceeded to degrade him from the Dignity of the Priesthood ; for he pretended, not to allow him to be a Bishop, tho' he was consecrated by their own Ordinal ; and having, by Force, put the *Popish* Vestments upon him (he all the Time protesting against their Proceedings, and the usurped Authority of the Pope, by whose Commission they acted) they performed all the usual Solemnities of the Degradation of a Priest. Some were for having him gagged, that he might not speak against the Pope ; at which, he shook his Head, and sighed : And when they came to that Part of the Solemnity, where they pretended to deprive him of the Office of preaching the Gospel, he meekly lifted up his Eyes to Heaven, and said, *O Lord God, forgive them this their Wickedness.* When they had ended, he desired Leave to speak ; but the Bishop of *Glocester* told him, that he was out of the Church, and it was unlawful to hold any Conference with him. Then, said he, *since you will not vouchsafe to hear me, I refer my Cause to my heavenly Father, the just and righteous Judge.* When they were going away, he intreated them, to intercede with the Queen, in behalf of those poor Men, who having taken Leases from him, were ejected by *Bonner* ; and more particularly for his poor Sister, whom that ungrateful Man had spoiled of all she had in the World. He told them, he had drawn up a Supplication to her Majesty in their Behalf, which he read to them ; and when he came to that Part, which related to his Sister, he could not speak for Tears. When he had done weeping, he read  
the

the rest of the Petition ; and the Bishop of *Glocester*, who was much affected with it, confessed, that his Request was so reasonable and just, that he thought himself obliged to speak to the Queen about it ; and that he did not doubt, but he should prevail. But in this he was mistaken ; for if either Justice, or Gratitude, could have availed any Thing with that misguided Princess, she would have remembered, how Bishop *Ridley* had interceded for her, when King *Edward* seemed resolved to come to Extremities with her, on Account of her obstinate Aversion to the Reformation ; and would never have suffered him, who preserved her Life, to lose his own, by so unrighteous a Sentence.

BISHOP *Ridley*, tho' the next Morning was appointed for his Execution, did not abate any Thing of his usual Chearfulness : He washed his Beard, and his Feet ; and as he sat at Supper, told them, that he invited them all to his Wedding ; and particularly wished, that his Sister would attend him. His Discourse was so moving, that Mrs. *Irish*, who before had always used him roughly, could not refrain from Tears. The Bishop bad her not mourn for him ; for tho' his Breakfast was sharp and painful, yet he did not doubt, but his Supper would be sweet and pleasant ; and that they, who wept for him, did not love him, but envied his Felicity. When they arose from Table, his Brother-in-Law offered to watch with him all Night ; but he refused it, assuring him, that he intended to go to Bed, and should sleep as quiet and undisturbed, as ever he had done in his whole Life.

THE Place appointed for this inhuman Tragedy, was on the North-side of the Town, over-against *Baliol-College* ; whither Bishop *Ridley* was conducted by the Mayor and Bailiffs. As he passed by *Bo-*  
*cardo,*



*tardo*, he looked up, in hopes of seeing *Cranmer* at the Window, and taking his Leave of him; but the Archbishop, being then engaged in a Dispute with a *Spanish* Fryar, could not attend there. When he came to the Stake, he stood with his Hands and Eyes lifted up towards Heaven, and prayed a short Space: After which, spying Bishop *Latimer*, who was to be burnt at the same Stake with him, he ran to him, embraced and kissed him, and with a chearful Countenance exhorted him, to be of good Courage; for God would either assuage the Fury of the Flame, or give them Strength to abide it. Then he went to the Stake, and kissed it; and kneeling down, prayed earnestly to God, that he would enable him to endure with Christian Fortitude that fiery Tryal; and blessed his holy Name, that he had been pleased to call him to so great an Honour, as to suffer for the Truth. This Prayer ended, he went aside, and talked in private with Bishop *Latimer*, till the Sermon, ordered to be preached at their Execution, was to begin.

THE Preacher was Dr. *Smith*, whose Inconstancy and unsettled Principles I have before taken Notice of; and the Text he chose for this Occasion, was, *1 Cor. xiii. 3. Though I give my Body to be burned, and have not Charity, it profiteth me nothing.* The Scope of his Discourse was, to shew;  
 “ That it is the Goodness of the Cause, and not  
 “ the Nature of the Suffering, which constitutes  
 “ a Martyr; that to expose one’s self to Death  
 “ in a bad Cause, was a kind of Self-Murther; and  
 “ that the Persons there under Sentence, being  
 “ to suffer for their Opposition to the Catholic  
 “ Faith, were desperate Destroyers of their own  
 “ Lives, and not Martyrs.” Then he began to rail in a very indecent Manner, calling them Here-  
 tics,

tics, *Zuinglians*, Enemies to the Faith of Christ, and Schismatics from his Catholic Church : But in the Close he seemed to grow cool again, and mildly intreated them, to retract their Errors, return to the Church, and save their Lives and Souls, which were else both devoted to Destruction. This Harangue was very short, not lasting above a Quarter of an Hour.

WHEN the Sermon was ended, Bishop *Ridley*, and Bishop *Latimer*, on their Knees requested Leave, to speak a few Words in Answer to it. But this was not allowed them; for Dr. *Marshall* the Vice-Chancellor, and some of the Bailiffs, ran hastily to Bishop *Ridley*, and stopping his Mouth with their Hands, told him, that if he would revoke his erroneous Opinions, he should not only have Liberty to speak, but have his Life also; but that otherwise, they would not hear him. To which he replied, that so long as the Breath was in his Body, he would never deny the Truth of *Christ*; that he resign'd himself to the Will of Almighty God, and committed his Cause to his just and righteous Judgment.

THEN they were ordred to undress themselves, and make ready for the Fire; which they accordingly did. Bishop *Ridley* took off his Gown and Tippet, and gave them to his Brother-in-Law; who had staid at *Oxford* all the Time of his Imprisonment, on purpose to supply his Wants, and furnish him with Necessaries. He gave away other small Presents to the Gentlemen there attending, to keep in Memory of him; and when he was stripped to his Shirt, he lifted up his Hands, and said : O heavenly Father, I give thee most hearty Thanks, for that thou hast called me to be a Professor of thy Truth, even unto Death; and I beseech thee, O Lord God, to have Mercy on this  
Realm,

*Realm, and deliver it from all its Enemies.* Then he recommended the Cause of his Sister, and his poor Tenants, to the Lord *Williams*, who promised to serve them to the utmost of his Power. After this he was fastned to the Stake, and a Bag of Gunpowder tied about his Neck. By Reason of the ill making of the Fire, his nether Parts were quite consumed, before the Flame reached his upper; which grievous Torture he endured with the Constancy and Fortitude of a primitive Martyr. At last one of the Standers-by pulled off, with his Bill, some of the uppermost Faggots, and gave Vent to the Flame; Bishop *Ridley* in the mean Time praying to God, to have Mercy upon him, and to receive his Soul. When the Flame reached the Gunpowder, he expired, and fell down over the Chain into the Fire. The great Station he had formerly been in, the many excellent Virtues he was indowed with, and the singular Learning, for which he was admired, could not but heighten the Melancholy of this dismal Spectacle; and extorted Tears from his bitterest Enemies. The Lord *Dacres*, who was his Kinsman, offered the Queen ten thousand Pounds, to save him from the Stake: But she refused it, and would hear of no Intercession for him; *Gardiner* and *Bonner* having made her inflexible, and deaf to all Petitions for Mercy.

AND now, let us take a brief View of the many eminent Graces and Virtues of this most worthy Prelate, and illustrious Martyr.

NATURE had enrich'd him with the most exquisite Abilities and Endowments; he had a clear Apprehension, a prompt Wit, an acute Method of Reasoning, a pregnant Invention, a graceful and ready Utterance, and a strong and lively Memory. His unwearied Application to his Studies,  
while



while at *Cambridge*, and his great Proficiency in Philosophy and Divinity, were the Subject of universal Admiration. He set himself particularly, with all possible Seriousness and Industry, to read and understand the holy Scriptures; and above all peculiarly studied *St. Paul's* Epistles, which he could repeat by Heart, in the original *Greek*. In the Pulpit he distinguished himself, by the Clearness and Perspicuity, the Beauty and Exactness, of his Discourses, and by the great Insight he gave his Audience, into the true Sense of the most difficult Passages of Scripture; in expounding which, there were none who could go beyond him, and few who came near him. He reproved the Vices of those Times, with the greatest Impartiality; and yet with that Sweetness and Tenderness, that gentle and mild Insinuation, that the most obstinate Offenders could not but love and thank him, for his charitable Corrections and Admonitions. His Humility was as great as his Learning; he was a Stranger to all Ostentation and Vain-glory, and abhorred no Vice more, than Pride and Self-Sufficiency. His Letter to Bishop *Hooper* is a lasting Monument of his wonderful Humility, Meekness, and Modesty; in which, he so far extenuates the faulty Obstinacy of that mistaken Man, as to chuse rather to charge himself with Folly, than to seem, at that Juncture, to lay the least Blame on one, who was a Prisoner for the common Faith.

WHEN promoted to the See of *Rocheſter*, and afterwards to that of *London*, tho' it might seem requisite for him, to have entred into a married State; that his domestic Concerns, and Household Cares, might be the better discharged, and look'd after; yet he chose, rather to confide intirely in the Honesty and Industry of his Servants, than to divorce himself so much from his beloved Studies,

dies, and private Exercises of Religion, as he foresaw, a conjugal State would require. He is indeed reckon'd by *Sanders*, in his Book *de Schismate Anglicano*, among the married Clergy: But no Regard is to be had to that Author, in any Thing; his whole Book being stuffed with false and idle Tales, and the most groundless and absurd Calumnies on the Reformed Church of *England*.

I have before taken Notice of his regular Oeconomy, his constant Devotion, his Diligence in Preaching, his Zeal, not only against Popery, but against all dangerous Deviations into contrary Extremes, and his brave Opposition to the sacrilegious Designs of some of the leading Men at Court; and shall therefore add nothing farther on those Heads.

THE Irregularities of his Clergy, which were much increased, by the Connivance, not to say Example, of his Predecessor *Bonner*, he corrected sharply; and tho' it created him no small Envy and Opposition, went through with it severely and impartially; suspending and discharging those, whom no Exhortations and Admonitions could reclaim. He neither feared or spared the greatest, nor overlooked and despised the meanest. In all the Course of his Life, he shewed himself of too brave a Spirit, to be awed from a faithful and conscientious Discharge of his Duty, by any Terrors or Threatnings; and of too generous a Heart, to be bribed from it, by any temporal Interest, or the most large and tempting Promises.

IF in any Thing he seems to have fallen short of so fair a Character, it was, in his Conduct on the Death of King *Edward*; when he preached so strenuously against the Succession of the Princess *Mary*: And yet, even as to this, much may be said  
in

in his Vindication. The Marriage of that Lady's Mother with King *Henry* was evidently contrary to the Law of God, as interpreted by the universal Consent of primitive Antiquity ; and in Consequence thereof, her Birth was to be looked on as incestuous, and her *pretended hereditary Right* as absolutely null and void. She could indeed claim by a *parliamentary Right* ; but of the Validity of that Right, and whether it could not be legally set aside by King *Edward's* Will, was the Province of the Judges and Counsellors, not the Bishops, to determine : And it is no great Wonder, that a Man of Bishop *Ridley's* Humility, should resign his own private Judgment to their Authority, in an Affair, which lay so intirely within their Sphere, and was altogether foreign to his own.

HIS Charity kept Pace with, if it did not rather exceed, his other Virtues : And whatever he could spare from Charges absolutely necessary, he set apart for pious and charitable Uses. He was continually exciting the Rich to Acts of Mercy and Liberality ; and to lay out the Superfluities of their Estates, in cloathing the Naked, feeding the Hungry, relieving the Sick, and refreshing the Bowels of the Poor. He would often visit the Hospitals, and contribute liberally to the poor miserable Objects of Charity, there under Cure ; and when he took any Persons with him, whose Circumstances would not allow them to give as generously as he did, he would privately supply them with Money, that they might be able to contribute, in as ample a Manner as himself. He was very kind and liberal to the Exiles at *Frankfort*, and in other foreign Parts, in the Reign of Queen *Mary* ; and when he could spare any Thing from his own necessary Expences, being then in Prison,



Prison, he sent it over to them, for the Relief and Support of the poor destitute Sufferers, sojourning there amongst them. And when those unhappy Differences broke out, about the Use of the Liturgy, he wrote a very moving Letter; exhorting them to adhere stedfastly to the Form of public Worship prescribed in that excellent Book; expressing the utmost Astonishment at the Rashness and Presumption of Mr. *Knox* and his Party; and challenging them, to shew any Particular, contrary to the holy Word of God, in the whole *English* Liturgy; the Purity and Perfection of which, he every Day expected, to be called to confirm with the Testimony of his Blood.

To sum up the Whole of his Character in a few Words: He had the good Nature of a Gentleman, the Eloquence of an Orator, the Acuteness of a School-man, the Profoundness of a Philosopher, the Wisdom of a Counsellor, the Fortitude of a primitive Martyr, the Zeal of an Apostle, the Mortification of a Recluse, and the Charity and Piety of a Saint. He was the Delight of the City, Court, and Country, and the Admiration of his own Age; and those noble Foundations of *Christ-Church*, *St. Thomas*, and *St. Bartholomew*, will be his lasting Monument, and make his Memory pretious to all succeeding Generations.






THE  
L I F E  
OF

*Dr.* THOMAS GOODRICH,  
Bishop of *ELC.*



 HIS worthy Prelate was descended from an antient and wealthy Family ; and was born at *Kirby* in *Lincolnshire*, and educated at *Corpus-Christi-College* in *Cambridge*. He took his first Degree in Arts, in 1510, the same Year with *Cranmer* and *Latimer* ; commenced Master in 1514 ; and in 1516, was Proctor of the University. He applied himself to his Studies with unwearied Industry ; and acquired a great Reputation, for his uncommon Proficiency, not only in Divinity, but in the Knowledge of the Civil and Canon Law. His great Merit soon recommended him

to the Favour of King *Henry* ; who sent for him to Court, advised with him in the most difficult Affairs of State, and employed him in frequent Embassies to foreign Princes. In his Reign he commenced Doctor of Laws ; and on *April* 19, 1534, was consecrated Bishop of *Ely*, in Archbishop *Cranmer's* Chapel at *Croydon*. He continued Bishop of that Diocese, above twenty Years ; and finding the Palace at *Ely* old and ruinous, at his own Charge repaired and beautified it, and built a spacious and magnificent Gallery on the North Side of it. He was a great Favourer of the Reformation ; and on Account of his singular Learning, was consulted with, and employed in the most important Affairs relating thereto. He had a great Hand in drawing up *The Institution of a Christian Man* ; (for a more particular Account of which Book, see the Life of Archbishop *Cranmer*, p. xi, xii.) And was a sincere Promoter of pure Religion, and a Patron to all learned Men, who, he thought, might be of Service, towards the Abolition of the Papal Tyranny and Superstitions, and the Restitution of true primitive Christianity. Among these he had a particular Esteem for Dr. *Richard Cox*, whom he made his Chaplain ; and by his Interest at Court, prevailed to have the Education of the young Prince *Edward* committed to his Care.

AFTER the Death of King *Henry*, he was found so serviceable in promoting the regular Progress of the Reformation, and so useful a Counsellor in all difficult Affairs both of Church and State ; that it was thought necessary to bestow a suitable Reward on him, for his great Services. Accordingly he was sworn into the Privy-Council ; and in 1551, was made Lord Chancellor of *England*. He is, on this Occasion, much abused by



by Dr. *Burnet* ; who, not content with a large Invective against him, for accepting a Post, so inconsistent with the Function and Duty of a Clergyman, as he pretends ; goes on to load his Memory, with a heavy Accusation of Inconstancy in Religion, turning with every Tide, and resolving not to suffer for the Reformation in Queen *Mary's* Reign. But this is a most malicious and groundless Charge, a base and unworthy Slander, on a Person, to whom our Reformed Church is so much indebted : And had Dr. *Burnet* been but as free from those Crimes, as the worthy Prelate, whom he so scurrilously reflects on, he had left a much fairer Character behind him, and been in greater Repute with impartial Posterity, than he is now ever like to be.

BUT to return to *Bishop Goodrich*. While Chancellor, he was admired by all, for his impartial Distribution of Justice ; he had the Blessings and Prayers of the Poor, and the Favour and Esteem of the Rich : His greatest Enemies could not but acknowledge him gentle, just, and gracious ; and his most intimate Friends, when they brought a bad Cause before him, found him inflexible, severe, and unprejudiced. Having a great Esteem of *Bishop Day's* Learning, he laboured earnestly to reduce him from his Prejudices, and dispose him to a favourable Opinion of the Reformation ; but could do no good on a Man so wilful and obstinate. He was one of those, who drew up that excellent Book, *The Reformation of the Ecclesiastical Laws* : And at the Request of King *Edward*, put the great Seal to the Instrument for the Succession of the Lady *Jane Grey*. This was the Reason, why upon the Fall of that Lady, the great Seal was taken from him, within two Days after Queen *Mary* came to London.

## c    *The LIFE of Bp. GOODRICH.*

And tho' it was thought fit, for the present, to let him enjoy the Benefit of the general Pardon; yet there is no Question to be made, but that he would, amongst the rest of the Martyrs, have been brought to the Stake for his Religion; had it not pleased God to prevent it, by taking him to himself, on the tenth of *May*, 1554. He died at *Somersham*, of the Stone, and lies buried in the Middle of the Presbytery. On his Tomb is this Inscription,

*THOMAS GOODRICHUS, annis plus minus 20 hujus Ecclesiæ Episcopus, hoc loco sepultus est. Duobus Angliæ illustrissimis Regibus, variis & Religionis & Rei-publicæ Muneribus, pergratus fuit: Foris enim apud exteros Principes sæpe Legatus; domi quidem, cum Regi Edvardo, ejus nominis sexto, aliquandiu Consiliarius extitisset, magnus tandem factus Angliæ Cancellarius: Chariorne Principi propter singularem Prudentiam, an amabilior Populo propter Integritatem & Abstemiam fuerit, ad judicandum est perquam difficile.*

Thus englished by Bishop Godwin;

*THOMAS GOODRICH, for twenty Years Bishop of this Church, lies buried in this Place; a Man very acceptable unto two noble Kings of this Realm, for many Actions both concerning the Church and Commonwealth: For abroad he was employed in frequent Embassages to foreign Princes; and at home, after he had been of the Privy-Council awhile unto King Edward, the sixth of that Name, he was made at last High-Chancellor of England. Whether he were more dear unto his Prince for his singular Wisdom, or more beloved of the Commonalty, for his Integrity and Abstinence, it is even very hard to say.*

THE



THE  
L I F E  
O F  
*Dr. HENRY HOLBECH,*  
Bishop of *Lincoln.*



HE was born at *Holbech* in *Lincolnshire*, and educated in the University of *Cambridge*, where he commenced Doctor of Divinity in 1535. He seems to have been but of mean Parentage, and to have taken his Name from the Place of his Nativity; it being sometimes wrote *Henry Rands* of *Holbech* in *Lincolnshire*: But his Learning and Piety have acquired him a Name much more illustrious, than the greatest Titles derived from a long Race of noble  
h 3                      Ancestors.



## cii    *The* LIFE of Bp. HOLBECH.

Ancestors. In the Reign of *Henry* the eighth, Anno 1535, he was made Lord Prior of *Worcester*; and in 1541, on the Erection of the new Cathedrals, was the first Dean there. He was a great Favorite of Bishop *Latimer*; at whose Recommendation he was consecrated Suffragan Bishop of *Bristol*, on the twenty-fourth of *March*, 1537. In *June* 1544, he was prefer'd to the See of *Rocheſter*, and translated from thence to *Lincoln*, in 1547. He was one of thoſe Divines, whom that great Patron of Learning, Archbishop *Cranmer*, had a particular Reſpect for; and was of much Uſe in reforming and ſettling the Church. He lived but a ſhort Time, after his Promotion to the See of *Lincoln*; for in the Beginning of *Auguſt*, 1551, he departed this Life, having ſcarce enjoyed that See five Years.





T H E  
L I F E  
O F

Dr. J O H N S K I P,  
Bishop of *Hereford*.



HE was brought up in *Gonville-Hall* in *Cambridge*; and acquired so great Reputation for his Learning and Piety, that he was nominated to a Fellowship in Cardinal *Wolsey's* new Foundation at *Oxon*; but he refused to accept it. He took his first Degree in Arts in 1515, commenced Master in 1518, Batchelor of Divinity in 1533, and Doctor in 1535. Being one of the most celebrated Preachers of his Time, he was often appointed to preach at Court. Queen *Anna Boleyn* had a particular Respect for him, and made him

civ *The LIFE of Bp. SKIP.*

first her Chaplain, and afterwards her Almoner : In which Station, he was very serviceable, in recommending many poor Students to her Charity, and introducing Men of eminent Learning into her Family ; particularly Dr. *Matthew Parker*, afterwards the most worthy Archbishop of *Canterbury*. In 1534, he was sent down to *Cambridge*, to preach against the Pope's Supremacy, and to give Satisfaction to the Scrupulous, concerning the Reasonableness and Equity of throwing off that Usurper's insupportable Yoke. The same Year he was presented to the Vicaridge of *Thacksted* in *Essex* ; and in 1536, was made Arch-Deacon of *Dorset*, and chosen Master of *Gonville-Hall*. In 1537, he was consecrated Bishop of *Hereford*, and continued in that See twelve Years and four Months. He died at *London* in 1551, in Time of Parliament, and was buried in the Parish-Church of *St. Mary Mont-alt*.







T H E  
L I F E  
O F

*Dr. THOMAS THIRLBY,*  
*Bishop of Westminster.*



HIS unfortunate Prelate was born at *Cambridge*, and educated in *Trinity-Hall*, in that University : He was chosen Fellow of the House ; and commenced Batchelor of the Civil Law in 1522, Doctor in 1528, and Doctor of the Canon Law, in 1530. He was a Man of great Learning, and in much Esteem with *Dr. Butts*, King *Henry's* Physician, who recommended him to the Favour of that Prince. King *Henry* first promoted him to the Deanery of the royal Chapel ; and afterwards, when he erected the Bishoprick of *Westminster*, out of the Spoils of the Monasteries, nominated him, to be the first Bishop of that See. He was consecrated, *December 19, 1540.* Being well

well skilled in both the Civil and Canon Law, and in all other Respects a most accomplished Statesman; he was often employed in weighty Embassies to foreign Princes; which he always discharged to the King's great Satisfaction. During the Reign of King *Edward*, he concurred in all the Measures taken towards a Reformation; and there was a more than ordinary Friendship and Intimacy, between him and Archbishop *Cranmer*. By the Archbishop's Interest, when the Bishoprick of *Westminster* was dissolved, and re-united to the See of *London*, in 1550, *Thirlby* was prefer'd to the Diocese of *Norwich*, where he continued four Years.

ON the Accession of Queen *Mary*, he went over to the Church of *Rome*; but on what Motives, it is hard to determine. In 1554, he was translated to *Ely*, vacant by the Death of Bishop *Goodrich*, and sworn into the Privy-Council: And on the Reconciliation of the Realm to the See of *Rome*, he was sent to return the Pope Thanks, for his fatherly Affection to this Kingdom. But notwithstanding his Revolt to the *Romish* Superstitions, he was far from approving the bloody persecuting Spirit of those Times: He continued the same meek, discreet, merciful Man; and could never be brought to think, that the shedding the Blood of his Fellow-Christians was doing God, or his Church, good Service. When the Court put him on that unacceptable Office, of going down to degrade Archbishop *Cranmer*, knowing well the Lenity of his Nature, and the great Love he had for that Prelate, they joined *Bonner* in Commission with him; that his fierce and ungoverned Temper might be a Counter-balance to the tender and compassionate Disposition of Bishop *Thirlby*. Before the Archbishop was brought to his Tryal, *Thirlby* had intreated *Bonner*,

to use him gently and civilly ; and importuned him, till he obtained a Promise, that he would : And when that Zealot, forgetting not only his Word, but all Civility and good Manners, inveighed against the Archbishop, in most indecent and opprobrious Terms, he often rebuked him for his Insolence, put him in Mind of his Promise, and requested him to have done. His Concern for the Archbishop was so great, that the Tears ran down his Cheeks in continued Streams ; and if he could have preserved him from the Stake, by his Interest with the Queen, there is no Doubt, but he would have rejoiced, to give him such a noble Instance of his Gratitude, for the many Obligations he had received from him.

IN the Reign of Queen *Elizabeth*, he chose rather to lose his Bishoprick, than comply with the Reformation : And preaching some bitter Sermons against it, he was taken into Custody, and sent to the *Tower*. But he had not been there long, before it was thought expedient, to reward his gentle Usage of the Favourers of the Reformation, during the Reign of Queen *Mary*, with more civil and courteous Treatment ; and to remove him to Archbishop *Parker's* House at *Lambeth*. Here he enjoyed the Company of Bishop *Tonstall*, and was used in a most kind and obliging Manner. In 1563, the Plague breaking out in *London*, he obtained an Order of Council, to be removed from thence to the Archbishop's Seat at *Beckesborn* : And tho' the Archbishop did not think it proper, immediately to receive him into his Family, as coming from a Place infected ; yet he provided him a convenient Lodging, and took Care to supply him with all Necessaries. When Archbishop *Parker* returned to *Lambeth*, he brought *Thirlby* up with him ; who lived there, with great Satisfaction and Content,



cviii *The LIFE of Bp. THIRLBY.*

tent, the rest of his Days. He died, *August 26, 1570*; and was, at the Archbishop's Charge, decently buried, in the Chancel of *Lambeth Church*; where a fair Marble-Stone was laid over him, with this brief Epitaph inscribed on a Brass-Plate,

*Hic jacet Thomas Thirlby, olim Episcopus Eliensis, qui obiit, 26 die Augusti, Anno Domini, 1570.*

HE was a Man of strict Virtue and Piety, and a Patron and Encourager of Learning: He was a great Master both of the Civil and Canon Law, and excellently qualified for the Discharge of the most difficult and important Affairs of State. In Divinity he seems not to have been so good a Proficient; and his Reading in that Science was more diffuse, than his Judgment acute and solid. And to this we must impute his Relapse into the *Po-pish* Errors; not to any secular Views, or sordid Hopes of Interest, which a Mind so mortified to the World cannot be supposed to have been governed by: And his suffering for those Principles, under Queen *Elizabeth*, is a clear Evidence of his being fix'd by strong and insuperable Prejudices, in that Persuasion. Perhaps the impious Sacrilege of some of the Courtiers, who were loudest in their Clamours against Popery, and the scandalous Havock they made of the Patrimony and Furniture of the Churches, might stagger his weak Mind; and incline him to think, that That could not be a good Cause, which had such Men for its Patrons. But, however it were, his Gentleness and Kindness to the Reformed, his meek and patient Submission to the Sentence of Deprivation, and his decent and respectful Carriage to Archbishop *Parker*, merit the greatest Commendation. He gave six Vicaridges to *Jesus-College* in *Cambridge*.



T H E  
L I F E  
O F  
Dr. *GEORGE DAT,*  
Bishop of *Chichester.*



HIS Prelate is by no Means to be reckoned one of the Compilers of the *Liturgy*; for, when it was finish'd, he refused to subscribe it, and protested against its being established by Act. of Parliament: However, as he had the Honour to sit in the Committee appointed for compiling it; I thought proper, to give the following brief Account of him.

He

HE was born at *Newport* in *Shropshire*, and educated at *Cambridge*, where he was elected Fellow (not of *King's College*, as the vulgar Error is) but of *St. John's*. He was admitted Fellow of that College *Sept. 19, 1522*; and in *1528*, was chosen University-Orator. In this Office he acquitted himself with Honour; and the Determination of the University against the Pope's Supremacy was drawn up chiefly by him. In *1537*, he commenced Doctor of Divinity, and in *July* the same Year, was chosen Master of *St. John's-College*, where he continued but a short Time; for in *June, 1538*, being then Vice-Chancellor, he was removed to the Provostship of *King's-College*, which he enjoyed ten Years and upwards. In *May, 1543*, he was consecrated Bishop of *Chichester*; whence it appears, that Mr. *Collier* is guilty of a very gross Mistake, when he makes him to be the Bishop of *Chichester*, who opened *Lambert's Tryal*, in *1538*. This Mistake he ran into, on the Authority of *John Fox*, of whom at other Times he expresses the utmost Contempt; and it is the less excusable, because *Fox's* Mistake in this Matter was long ago corrected by Mr. *Strype*, in his *Memoirs of the Life of Archbishop Cranmer*.

IN *1547*, the saying private Masses being laid aside in *King's-College*, *Day* wrote a threatening Letter to the Vice-Provost and Fellows; charging them with Perjury, and the Breach of the Statutes, and requiring them, to make no Innovations in Religion, as they would answer the contrary at their Peril.

IN the Reign of King *Edward*, Bishop *Day* shewed himself an open Enemy to the whole Reformation; and not only gave great Offence, by his waspish Opposition to the *English Liturgy*, but did his utmost, to prevent any Alterations in  
the



the then received Opinions and Usages. In *April*, 1549, he preached a very warm Sermon at Court, against Transubstantiation ; which was so surprising a Thing from a Man of his Principles, that King *Edward* mark'd it down in his Journal, as one of the notable Occurrences of that Year. But he afterwards made the *Papists* ample Satisfaction for this false Step ; for in 1550, he went about his Diocese, preaching against all the Measures that had been taken towards a Reformation ; and raised so many Jealousies and Discontents among the People, that Dr. *Cox* was forced to be sent into *Suffex*, to preach down the Popish Superstitions, and to quiet and settle the disturbed Minds of the Populace. On Account of these factious Sermons, and his obstinate Refusal to take down the Altars in his Diocese, and put up Tables in their Stead, he was (after much Pains had been taken to convince him, but without Effect, by Archbishop *Cranmer*, Bishop *Ridley*, and Bishop *Goodrich*) committed to the *Fleet-Prison* ; and in *September*, 1551, he was deprived. In *June*, 1552, he petitioned, for his Health's Sake, to be removed out of the *Fleet*, into a better Air ; and accordingly was committed to the Custody of Bishop *Goodrich*, who used him with great Civility, and would often argue with him in a friendly Manner, and endeavour to bring him off from his Prejudices : But *Day* was too great a Bigot, to hearken to Reason, or to allow any Argument against the *Romish* Doctrines its due Force and Weight.

ON the Accession of Queen *Mary*, he was a great Favorite at Court ; and was singled out to preach the Coronation-Sermon. He preached also at King *Edward's* Funeral ; and endeavoured to excuse the King on Account of his Minority,

and to incense the People against the Reformed Bishops, for having misled and seduced him. He would also have had the whole Funeral-Service performed, after the *Popish* Order ; but Archbishop *Cranmer* would not suffer it, and officiated himself, according to the *English* Liturgy, to which he joined the Solemnity of a Communion.

*DAY*, being now re-instated, by the Queen's Authority, in his Bishoprick, shewed his Resentment for his past Sufferings, by his inhuman and barbarous Carriage towards the Reformed. He used Bishop *Hooper* in particular, in a very indecent and unchristian Manner, loading him with all the scurrilous Reproaches, that the most bitter Malice could suggest : And it is not to be doubted, but that he would have proved a *second Bonner* ; had it not pleased God, to remove him out of this World, on *August 6, 1556*.

AFTER this Account of *Day*, I believe, every impartial Reader will think it a great Honour to the *English* Liturgy, that a Man of his Spirit and Principles refused to subscribe it : Especially, when to what has been said before, I have added the following remarkable Instance of his uncharitable and unchristian Temper. When his Brother, *William Day*, (who afterwards, in the Reign of Queen *Elizabeth*, was promoted to the See of *Winchester*) being in great Want, not only of Books, but of the very Necessaries of Life, applied to him for Relief, he refused to give him any Thing ; and sternly told him, that *he thought it a Sin to relieve those, who were not of the true Church, and that therefore he must not expect any thing from him*. So intirely had his blind Zeal destroyed all the Impressions of natural Affection in him.

THE only Thing, I can find, said in his Commendation, is, that he was a florid Preacher, and being Master of a graceful Elocution, and an uncommon Strength of Memory, was much followed and applauded : But then it is to be considered, that there was little Solidity in his Sermons, and that they were chiefly calculated for setting a specious Gloss on dangerous and gross Errors ; that his Admirers were the Weak and Illiterate, and that Men of honest Principles and sound Judgments, saw through, and despised him.







T H E  
L I F E  
O F  
Dr. J O H N T A Y L O R,  
Bishop of *Lincoln*.



F the Birth and Parentage of this great Prelate, and noble Confessor, I find no Account. *Cambridge* had the Honour of his Education; where he took his first Degree in Arts, in 152 $\frac{3}{4}$ . About this Time he was elected Fellow of *Queen's-College*; and in 1532, was Proctor of the University. Soon after, he came up to *London*; and distinguishing himself, by his learned and useful Discourses from the Pulpit, he was presented to the Rectory of St. *Peter's* in *Cornhill*, and was inducted on the fourteenth of *April*,

*April, 1536.* In 1538, he preached, at that Church, in Defence of Transubstantiation; upon which *Lambert*, who was one of his Auditors, brought him in Writing several strong Arguments from Scripture, Reason, and the earliest Fathers, against that absurd Doctrine. This Paper he unfortunately communicated to Dr. *Barnes*, a rigid *Lutheran*, who carried it to Archbishop *Cranmer*; and the Archbishop not being yet convinced of the Falseness of that Doctrine, the fatal Consequence of this was, that a Prosecution was commenced against *Lambert* for Heresy, and on his Refusal to recant, he was sentenced to the Stake. This unhappy Accident was a very sensible Affliction to *Taylor*, who was an Enemy to all Persecution for Conscience sake; and was besides convinced, by *Lambert's* Arguments, that Transubstantiation had no Ground in Scripture, or primitive Antiquity, but was one of the gross Errors of the latter and darker Ages. After this Conviction, he became a strenuous Opposer of that Doctrine; and was imprisoned for a short Time, on Account of his public Opposition to the *Six Articles*.

IN 1538, he commenced Doctor of Divinity; and in *July* the same Year, was chosen Master of *St. John's-College*. This Station he possessed seven Years, or upwards; but by Reason of the continual Differences between him and the Fellows, enjoyed but little Satisfaction in it. In 1542, Complaints being made against him to Bishop *Goodrich*, their Visitor, that worthy Prelate came down to *Cambridge*; and by his prudent and discreet Management, composed all their Differences, and settled the Affairs of the College, to their general Satisfaction. But he had not been long gone, before their old Misunderstandings revived; and the College continuing in a perpetual Flame, Dr. *Taylor*

cxvi *The* LIFE of Bp. TAYLOR.

*lor* grew weary of so uneasy and troublesome an Office, and resigned, or, as the Phrase is in the Books, *abdicated*, in 1546. It is very probable, that the religious Disputes, then on Foot, might have no small Share, in increasing the Animosities between him and the Fellows, and widening those Breaches, which would otherwise have been easily closed.

IN 1548, he was advanced to the Deanery of *Lincoln*; and on the Accession of King *Edward*, was unanimously chosen Prolocutor of that noble Convocation, which laid the first Foundations of our Reformed Church. He was very serviceable in all the Measures then taken, towards the Restitution of the pure and uncorrupt Religion of the antient Christians. He was a strenuous Assertor of the Lawfulness of the Marriage of the Clergy; and his Discourses on that Subject made the greater Impression on his Auditors, because he was himself a single Man, and had declared his Resolution never to enter into the conjugal State. The same might be observed of Bishop *Ridley*, and Dr. *Redmayne*; who, on Account of their professed Celibacy, were thought most unexceptionable Advocates for the Marriage of the Clergy; and free from the least Suspicion of being byassed, as Persons interested in that Side of the Question.

IN *June*, 1552, Dr. *Taylor* was consecrated Bishop of *Lincoln*, at *Croydon* Chapel, by Archbishop *Cranmer*, Bishop *Ridley*, and *Scory* Bishop of *Rocheſter*. The See having been kept vacant, almost a Year after the Death of his Predecessor, Bishop *Holbech*; the Revenues of it were, in the mean Time, so plundered, and parcelled out amongst the Courtiers, that there was none of all the rich Manors belonging to it left, except that of *Bugden*, with some few Farms and Impropriations;



## *The* LIFE of Bp. TAYLOR. CXVII

tions ; and yet the Tenths and First-Fruits were rigorously exacted of him, without the least Abatement ; which was a most unjust and unreasonable Hardship on a Man, to whom our Reformed Church had been so much indebted.

IN the Beginning of Queen *Mary's* Reign, he came up to Parliament, to be an Advocate for the Reformation : But he had no sooner taken his Place in the House, than a solemn Mass began, upon which he instantly withdrew. Being called in Question for this, he made a brave and resolute Confession of his Faith ; and justified the Reformation in every Particular : Upon which he was, by the Queen's Order, deprived ; and in all Probability, had been brought to the Stake, but that he soon after fell sick, and died at *Ankerwick*.

HE had a Soul inflamed with a strong and fervent Zeal for the Purity of Religion ; which he studied, above all Things, to promote. He was a constant and useful Preacher ; and his Labours were blessed with extraordinary Success. He was remarkable for his strict and unspotted Chastity, and his wonderful Humility and Condescension. He was Master of both profane and sacred Learning, but excelled chiefly in the latter : He was no Stranger to the original Languages of the Old and New Testament ; and was very happy in his Expositions of the most difficult Passages of Holy Scripture. He was an eminent Pillar of our Reformed Church ; and though he was deprived, by his untimely Death, of the Glory of actual Martyrdom, yet he had the Honour to be a Confessor for the Reformation ; and, if a Will to seal the Doctrine of *Christ's* Truth with his Blood, can denominate a Man a Martyr, may glory in that illustrious Title also.



THE  
L I F E  
O F  
Dr. *RICHARD COX*,  
Bishop of *EL Y*.



HIS great and learned Prelate was born at *Whaddon*, in *Buckinghamshire*, in the Year 1499; and instructed in the first Rudiments of Learning, at *Eaton School*; from whence he was elected to a Scholarship, at *King's-College* in *Cambridge*, in the Year 1519. Soon after he had taken his first Degree in Arts, he was, on Account of his great Learning and Piety, removed to *Oxford*; and prefer'd to be one of the junior Canons of Cardinal *Wolsey's* new Foundation in that University. In *December* 1525, he was admitted *ad eundem*; and in the *February* following,

ing, kept an Act for his Master's Degree, which was conferred on him, in *July*, 1526. He was reputed one of the greatest Scholars of his Age; and his poetical Compositions were in much Esteem, and universally applauded by the best Judges. His Piety and Virtue were not inferior to his Learning, and commanded the Respect of all impartial Persons: But shewing himself averse to many of the *Papish* Superstitions, and declaring his Opinion freely concerning the Corruptions, under which the Church laboured; he incurred the Displeasure of the Governors of the University, was strip'd of his Preferments, and thrown into Prison, on Suspicion of Heresy.

As soon as he was released from his Confinement, he left *Oxon*; and some Time after, was chosen Master of *Eaton* School; which was observed to flourish, in a very remarkable Manner, as long as he continued there. In 1537, he commenced Doctor of Divinity, in the University of *Cambridge*, and was made Arch-Deacon of *Ely*; and soon after was admitted Doctor in the University of *Oxon*. In *January*, 1543, he was advanced to be Dean of the new-erected Cathedral of *Osney*, near *Oxford*; and in 1546, when that See was translated to *Christ-Church*, he was also made Dean there. These Promotions he obtained, by the Interest of Archbishop *Cranmer*, and Bishop *Goodrich*, to the last of whom he had been some Time Chaplain; who had both a great Value for him, on Account of his excellent Learning and Virtue: And by their Recommendation, he was chosen Tutor to the young Prince *Edward*, whom he instructed with great Care in the true Principles of Religion, and formed his tender Mind to an early Sense of his Duty, both as a Christian, and a King.



ON the Accession of that Prince to the Throne, he was a great Favorite at Court ; and was made Canon of *Windsor*, a Privy-Councillor, and the King's Almoner. In 1547, he was Chancellor of the University of *Oxon* ; and in 1549, Dean of *Westminster* : And about the same Time, was in Commission, to visit the University of *Oxford*, to purge it of all *Popish* Superstitions, and to reconcile them to the *English* Service. He was, during his Stay there, present at *Peter Martyr's* Disputations concerning the Eucharist, which he opened with a learned Oration ; and in a second Speech, at the Close thereof, applauded the excellent Conduct of that worthy Man, who had so successfully triumphed over the united Strength of the most noted Champions of the Church of *Rome*. In 1550, he was ordered to go down into *Suffex*, and to endeavour, by his learned and affecting Discourses from the Pulpit, to quiet the Minds of the People, who had been disturbed by the factious Preaching of *Day*, Bishop of *Chichester* : And when the noble Design of reforming the Canon Law was in Agitation, he was appointed one of the Commissioners.

BOTH in this and the former Reign, when an Act was brought in for giving all Chantries, Colleges, &c. to the King, thro' Dr. *Cox's* powerful Intercession, the Colleges in both Universities were excepted out of that Act.

QUEEN *Mary* had not been long in Possession, before he was strip'd of his Preferments, and committed Prisoner to the *Marshalsea*. He was indeed soon discharged from this Confinement ; but foreseeing the inhuman Persecution, likely to insue, he resolved to withdraw out of the Realm, and retire to some Place, where he might be suffered to enjoy the free Exercise of his Religion, ac-

cording to the Form established in the Reign of King *Edward*. This he thought so pure and perfect an Order, for the whole public Service of the Church ; that it was not only an Inconceivable Grief to him, but also Matter of the greatest Astonishment, to hear of the rash Proceedings of the Exiles at *Francfort* ; who had thrown aside this excellent Liturgy, and set up a strange Form of Worship, modelled after the *French* and *Geneva* Platform : And not content with these Innovations, they had condemned several Particulars in the *English* Service, as *Popish* and Superstitious ; and wrote to the rest of the *English* Exiles at *Zurich*, and *Strasburg*, to lay it aside, and join in their new-fangled Service. They had also sent to consult *Calvin's* Opinion ; and having drawn up a pretended Abstract of the *English* Liturgy, full of gross and scandalous Misrepresentations, and in the Close assured him, that they concealed many Things, not so much out of Shame, as Pity ; they requested him to oblige them with his Advice and Judgment concerning it. *Calvin*, who was not yet recovered from the Mortification of his being rejected from having any Hand in our Reformation, returned them an Answer to their Mind ; and charged the Liturgy with retaining much of the Dregs of Popery, and consisting of many *tolerable Fooleries*, which ought to be better corrected, and some of them clean taken away. But in this his Malice out-ran his Wit ; else he would have remembered, that no *Foolery* is *tolerable* in the public Worship of God, and not have tacked those two Words together, in so absurd and ridiculous a Manner. However, this Letter of his farther inflamed the factious Spirits of the Party ; and having set *Knox*, whom they had fetched from *Geneva*, at their Head, they mangled  
and

and defaced the *English* Service, and intermix'd so much of the *French* and *Geneva* Order, with what they retained, that the Beauty and Decency of the public Worship was intirely lost; every graceful Rite and primitive Usage being discharged, to make Way for some of their novel Singularities.

THE News of this was a very sensible Affliction to Dr. Cox: It pierced him to the very Soul, to have the excellent Service of our Church thus basely and unworthily despised and calumniated; and that noble Army of Martyrs, who at the Stake had expressed so high an Esteem of the Liturgy, and sealed it with their Blood, traduced as Favorers of Popery and Superstition: And he was resolved, let the Danger of the Enterprize be what it would, to go and vindicate the Liturgy against all Opposers; and, if possible, to reclaim these mistaken Zealots, from their groundless Prejudices against it.

HE came to *Francfort*, on the thirteenth of *March*, 1555; and brought with him diverse other learned and godly Men, well affected to the *English* Service, and ready to concur with any Method, that should be thought expedient, for its Restitution. Their first Attempt was, to introduce the Repetition of the Responses after the Minister, which had been prohibited by this new Order. This occasioned great Clamours among the *Puritan* Faction; and they sent to Dr. Cox, to admonish him to desist; but he, with an undaunted Resolution, replied, that he would not recede from the *English* Liturgy; and that he would have the Face of an *English* Church established there. Accordingly, the *Sunday* following, he directed one of the Clergy, whom he had brought over with him, to go up into the Pulpit, and say the  
*Litany*;



*Litany* ; he, and the rest of the Friends to our Church, responding in a devout and regular Manner. This set *Knox* all in a Flame ; and it being his Turn to preach in the Afternoon, he declaimed intemperately against the Liturgy, calling it superstitious, impure, and imperfect ; declaring, that he would oppose it to the last ; and presumptuously affirming, that the present Persecution was a Judgment on the Church of *England*, for their Slackness in reforming : For which unworthy Reflections on our excellent Bishops, and the regular Constitution of our Reformed Church, he was, as soon as he came out of the Pulpit, severely reprov'd by Dr. *Cox* ; who fully answer'd all his Objections, and made it evident, that how great soever his Zeal was, it was not according to Knowledge.

THESE Differences being now come to a great Height ; it was thought proper, to fix a Day, when both Sides might have an impartial Hearing, and those Matters be debated at large. The *Tuesday* following was the Day appointed ; and when they were assembled, a Motion was made, that Dr. *Cox*, and his Companions, might be allowed the Privilege of voting in the Congregation. The *Puritans* oppos'd this with great Vehemence ; and insisted, that the present Controversy should be first decided ; and that they should be obliged to subscribe the Discipline, before they were allowed that Privilege. They also pretended, that some of Dr. *Cox*'s Company, lay under the Suspicion of having been at Mass in *England*, and that others had subscribed the Doctrines of the Church of *Rome* : By which malicious Slander, they thought so to incense the Congregation against them, that they should not be allowed a farther Hearing. But this Calumny was soon

soon confuted ; the first Part of the Charge being wholly false and groundless, and the latter affecting none, but Mr. *Jewel*, whose Repentance was as public as his Offence : And therefore, tho' this idle and wicked Aspersion had at first made such Impression on the Congregation, that they withstood the Admission of Dr. *Cox*, and his Friends ; yet, when they had been allowed to speak in their own Vindication, they cleared themselves, so fully and satisfactorily, from that Imputation, that *Knox* himself intreated to have them admitted. And now, the Majority being on their Side, they declared for the immediate Restitution of the *English* Liturgy ; and forbad *Knox*, if he continued obstinate in his Opposition to it, to officiate any longer in the Congregation.

UPON this, *Whittingham*, a leading Man among the *Puritans*, made his Complaint to the Senator *Glauberger*, by whose Means they had obtained the License for a Church : And he interposing in the Dispute, commanded two of the most eminent of each Side to be selected, to consult, and agree upon a decent Order for the public Service ; and when they had settled it, to make a Report of their Proceedings to him. On the Church-side were appointed Dr. *Cox*, and Mr. *Lever* ; and for the *Puritans*, *Knox* and *Whittingham*. But when they came to a Conference, before they had gone thro' the Morning-Service, their Differences grew so high (Dr. *Cox* strenuously insisting on the Restitution of the Liturgy, and *Knox* and *Whittingham* obstinately rejecting it) that the Committee was forced to break up, without Effect. The *Puritans* immediately addressed the Senate, making grievous Complaints against the Church-Party, and reflecting severely on the Obstinacy and Incompliance of Dr. *Cox*. By this  
Address

Address they so far prevailed, as to obtain an Order from the Magistrates, that the Congregation should conform, in Doctrine and Ceremonies, to the *French*; and that those, who refused to submit, should quit the Town.

Dr. C O X, who saw it was but lost Labour, at present, to strive against the Stream, consented to comply with this Injunction of the Magistrates; till he could have an Opportunity of laying before them a clear and impartial Account of Things, and convince them of the Justice of his Cause. It was not long, before he had the Happiness, to effect this: And because *Knox*, by his fawning and dissembling, had work'd himself into their good Esteem, and pretended to be more zealously and heartily affected towards them, than any on the Church-side; he thought it expedient, to detect his Hypocrisy, and give them a true Idea of the Spirit of the Man. This he did, by shewing them a Book, wrote by *Knox*, intituled, *An Admonition to Christians*; in which he had most bitterly reviled and abused the Emperor, calling him *a worse Enemy of Christ than Nero*; and speaking many obnoxious Things, bordering on Treason. The Magistrates, being willing to act impartially in this Affair, sent for *Whittingham*, *Knox's* intimate Friend; and giving him the Book, with the Passages, which were complained of, marked out, they commanded him, to bring them an exact Version of those Passages into *Latin*, by one in the Afternoon. When they had received his Version, and considered it, after a short Deliberation, they sent *Knox* a Command, to depart the City: Otherwise, they let him know, they should be obliged to deliver him up to the Emperor, if upon Information concerning this pestilent Book, he should send to demand him.



THE Banishment of *Knox* was a fatal Blow to the *Puritan* Faction, and now they lost Ground considerably ; for a Petition being presented to the Magistrates, subscribed by three Doctors and thirteen Batchelors of Divinity, besides diverse others of inferior Degree, for the Establishment of the *English* Liturgy, it was received in a most gracious Manner ; and the Liturgy was commanded to be used by all the *English* Exiles: Particular Orders were also given to *Whittingham* and his Party, not to presume to oppose, or dispute against it. *Whittingham* upon this, replied, that he was willing to let them, who had such a fond Esteem for the Book, enjoy the full and free Use of it ; but that he hoped, that himself, and his Friends, might have the Liberty, to join themselves to some other Church. This Indulgence, Dr. *Cox* foresaw, would be of most pernicious Consequence ; and therefore requested, that it might not be allowed : At which *Whittingham*, took Fire, and challenged him to a public Disputation. But the Magistrates, who knew *Whittingham's* obstinate Temper, and ungoverned Passion, and had seen, by his Conduct at the late Conference, how unlikely it was, to bring him to any reasonable Accommodation, refused to suffer it. The *Puritans*, extremely mortified at these Proceedings, applied again to old *Glauberge*, to interpose in their Behalf : But he knew them too well now, ever to be misled by their Artifices again, and gave them a flat Denial.

ON the twenty-eighth of *March*, Dr. *Cox*, who had now gained an intire Victory, sent for all the *English* Clergy to his Lodgings ; and acquainting them with his Success, proposed to them, to settle the Church after the *English* Order, and to appoint and fix Church-Officers. The *Puritans*

exclaimed against the Reception of the Liturgy, and murmured at the Persons appointed to be Officers in the Church; but they were told, that the *Common-Prayer* was established by the Magistrates, under whose Protection as long as they continued, it was their Duty to obey them in all Things lawful; and that the Church was not to be left unsettled, and in Disorder, to gratify their peevish and perverse Humours. When the Affairs of the Church were regulated, Dr. Cox proceeded to form a Kind of an University; and appointed a *Greek* and an *Hebrew* Lecturer, a Divinity-Professor, and a Treasurer for the Contributions remitted from *England*.

As soon as Things were thus settled and composed, he wrote to *Calvin*, to give him an Account of his Proceedings, and to excuse his not having consulted with him in these Affairs. The Letter was subscribed by fourteen of the chief of the Congregation. *Calvin*, in his Answer, railed at the Church-Ceremonies, condemned their strict Adherence to the *Liturgy*, and pressed them, to comply with the Scruples of the dissenting Party. And indeed, what other Answer could be expected, from a Man, who always was most severe in his Censures, upon whatever himself had not a principal Hand in? But this Answer of his taking no Effect, the *Puritan* Faction began to think of removing, and setting up separate Congregations, in another Place: And, to vindicate themselves from the Guilt of Schism, with which they were charged, they wrote to the Congregation, desiring to have the Cause refer'd to four Arbitrators, to whose Decision they would stand. This, they were told, was a most unreasonable Request; and that it would be great Folly, when every Thing was settled in a regular and decent Order,

to

## cxxviii *The LIFE of*

to undo all again, and refer the Decision to Arbiters. Dr. *Cox* farther told them, that there was more of Wilfulness and Obstinacy, in these pretended Scruples of theirs, than real Conscience; and handsomely exposed their ridiculous Proposal, of referring Controversies in Religion to Arbiters. He asked, what they would think of them, who in the Disputes concerning the Sacraments, Predestination, and Free-will, should agree to chuse four Arbiters, and to believe in those Points, whatever they should determine? And whether it was not as foolish and absurd, to refer the public Worship of God, and the Discipline of the Church, to the same Method of Decision? After this, some warm Words passed on both Sides; and the *Puritans* departed in a Rage, and retired to *Basil* and *Geneva*.

Dr. *COX*, hoping, that all Things were now well settled at *Francfort*, and that by their Departure, all future Occasion of religious Disputes would be removed, withdrew to *Straßburgh*, for the Satisfaction of conversing with *Peter Martyr*; with whom he had contracted an intimate Friendship at *Oxon*, and whom he loved and honoured, for his great Learning and Moderation.

AFTER the Death of Queen *Mary*, he returned to *England*; and was one of those Divines, who were appointed to review the Liturgy: And when a Disputation was to be held at *Westminster*, between the Papists, and the Reformed Clergy, he was the chief Champion against the *Romish* Bishops. He preached often before Queen *Elizabeth* in *Lent*; and in his Sermon at the Opening of her first Parliament, in most affecting Terms exhorted them, to restore Religion to its primitive Purity, and discharge all the *Popish* Innovations and Corruptions. These excellent Discourses, and



and the great Zeal he had shewn, in Defence of the *English* Liturgy, at *Francfort*, so effectually recommended him to the Queen's Esteem, that she rewarded his eminent Services, by nominating him to the See of *Ely*, vacant by the Deprivation of *Thirlby*. Before his Consecration, he joined with Dr. *Parker*, the elect Archbishop of *Canterbury*, and the elect Bishops of *London*, *Chichester*, and *Hereford*; in a Petition to the Queen, against an Act lately passed, for the alienating and exchanging the Lands and Revenues of the Bishops: And sent her diverse Arguments, from Scripture and Reason, against the Lawfulness of it; observing withal, the many Evils and Inconveniences, both to Church and State, which would be the fatal Consequences thereof. He was consecrated at *Lambeth*, on the twenty-first of *December*, 1559.

THIS See he enjoyed, one and twenty Years, and seven Months; and was, all that Time, one of the chief Pillars and Ornaments of our Church. He was very serviceable both to Archbishop *Parker*, and his Successor *Grindal*; and by his Prudence and Industry, contributed to the regular Restitution of that Purity of Religion, that Beauty and good Order, which our Reformed Church had before enjoyed in the Reign of King *Edward*. He was indeed no great Favourite of the Queen; but that is to be imputed, to his zealous Opposition to her retaining the Crucifix on the Altar of the royal Chapel, and his strenuous Defence of the Lawfulness of the Marriage of the Clergy, against which she had contracted a most inveterate and unaccountable Prejudice. He was a great Patron to all learned Men, whom he found well affected to the Constitution of our excellent Church; and shewed a singular Esteem for Dr. *Whitgift*, afterwards the worthy Archbishop of *Canterbury*, whom he made

his Chaplain, and gave him the Rectory of *Tewversham* in *Cambridgeshire*, and a Prebend of *Ely*. He did his utmost, to get the Reformation of the Ecclesiastical Laws (which was drawn up by Archbishop *Cranmer*, Bishop *Ridley*, and other learned Divines, of whom himself was one, in the latter End of King *Edward's* Reign) established by the Authority of Parliament; but thro' the unreasonable Opposition of some of the chief Courtiers, this noble Design miscarried a third Time.

As he had, in his Exile at *Francfort*, been the chief Champion against the factious Innovations of the *Puritans*; so he now continued, with the same Vigor and Resolution, to oppose their turbulent and seditious Attempts, against the Discipline and Ceremonies of the Church. He laboured, by gentle Usage and learned Arguments, to bring back the seduced; and by timely and wholesome Severities, to quell and suppress the obstinate and incorrigible. He reviewed and corrected the learned Writings of Dr. *Whitgift*, in Answer to *Cartwright*, the principal Incendiary; and when *Gualter*, a learned *Calvinist*, had declared against pressing the Ceremonies on their weak Consciences, he, in an excellent Letter, expostulated with him, for being so free in his Censures, when he had heard but one Side, gave him an impartial Account of the State of the Case, and so fully convinced him, that *Gualter* wrote to beg Pardon for his Rashness, and promised to give the Church public Satisfaction. This he accordingly performed, in the Dedication prefix'd to his Homilies on St. *Paul's* first Epistle to the *Corinthians*, address'd to Bishop *Cox*, and those other Bishops, whom he had conversed with, when Exiles in *Germany*; in which he condemned all Separation on Account of Things indifferent, justified the Governors of the Church,

in

in imposing such Ceremonies, as contributed to the Decency and Order of public Worship ; and compared the schismatical Spirit of the *Puritans* to that of the *Donatists*, so infamous in Ecclesiastical History, for their Separation from the Church of the first and purest Ages.

BISHOP Cox, having convinced this learned Foreigner, and gained him over to be an Advocate for our Church, hoped, that his Authority would have a good Effect on the *Puritans*, and incline them to Obedience and Conformity. But in this he found himself mistaken ; for they continued, with the same mad Obstinacy, to oppose the Ceremonies of the Church, to revile and defame its Bishops in scurrilous and seditious Libels, and to poison the Minds of the People with their pernicious and fatal Principles. Whereupon he wrote to Archbishop *Parker*, to go on vigorously in reclaiming or punishing them, and not to sink, or be disheartned, at the Frowns of those Court-Favourites, who protected them ; assuring him, that he might expect the Blessing of God on his pious Labours, to free the Church from their dangerous Attempts, to restore its Unity, and establish Uniformity. And, when the Privy-Council interposed in Favour of the *Puritans*, and endeavoured to screen them from Punishment, he wrote a bold Letter to the Lord Treasurer *Burleigh* ; in which he warmly expostulated with the Council, for meddling in the Affairs of the Church, which ought to be left to the Determination of the Bishops ; admonished them to keep themselves within their own Sphere ; and acquainted them with his Design of appealing to the Queen, if they continued to interpose in Matters not belonging to them.



THIS Zeal of the good Bishop in Defence of the Church, was, in all Probability, the Occasion, why the Lord *North*, and some other of the Courtiers, endeavoured to rob him of his best Manors; and on his absolute Refusal to alienate, or give them away, did their utmost to incense the Queen against him, and get him deprived. They examined his whole Conduct from his first Accession to that See; and drew up a large Body of Articles against him: But the Bishop, in his Reply, so fully vindicated himself from all Aspersions, and so clearly confuted their groundless and malicious Calumnies, that the Queen was forced to confess him innocent. Notwithstanding which, perceiving the Malice of his Enemies to be implacable, and that there was no Possibility of reclaiming them from their sacrilegious Designs; he wrote, of his own Accord, to the Queen, begging of her, to give him Leave to resign. His great Age, and infirm State of Health, made him the more earnest in his Petition: And his Resignation had been certainly accepted, if they could have found any other Divine of Note, who would have taken the See, on their Terms. The first Offer of it was made to *Parkhurst*, Bishop of *Norwich*; and on his Refusal, it was profered to several others: But the Conditions were so ignominious and base, that they all rejected it. By which Means Bishop *Cox*, enjoyed it, till his Death, which happened, on the twenty-second of *July*, 1581, in the eighty-second Year of his Age. The See continued vacant, near twenty Years after his Death; during which Time, there is no Doubt, but those sacrilegious Designs, which he so resolutely opposed, were executed with a high Hand.

HE lies buried, near Bishop *Goodrich*, under a Marble-Stone; upon which, tho' much of the  
Epitaph

Epitaph has been defaced (by some, who in their blind Zeal against Popery, destroyed the Monuments of our most eminent Reformed Prelates) the following Verses are still legible :

*Vita caduca, vale; salveto, vita perennis:  
Corpus terra tegit; Spiritus alta petit.  
In terrâ, Christi Gallus, Christum resonabam;  
Da, Christe, in cœlis, te sine fine sonem.*

HE was a Man of a deep and solid Judgment, and a clear and perspicacious Apprehension ; and attained to great Perfection in all polite and useful Learning. As he wanted no Advantages of Education, he improved them with such Diligence and Industry, that he soon became an excellent Proficient both in divine and human Literature. The holy Scriptures were his chief Study; and he was so well versed in the original Language of the New Testament, that when a new Translation of the Bible was made, in the Reign of Queen *Elizabeth*, now commonly known by the Name of *the Bishop's Bible*, the four Gospels, the Acts of the Apostles, and the Epistle to the *Romans*, were allotted to him, for his Portion. His Soul always burned with an holy Zeal, for the true Interest of our Reformed Church ; and he was a constant and vigorous Defender of it, against all the open Assaults of its *Popish* Adversaries, and the no less dangerous Designs of the *Puritan* Faction. His Opposition to the sacrilegious Proceedings of the Court ought never to be forgotten : His Earnestness in defending the Church against which, put new Life into his old Age ; and made him willing to endure all the Fatigue and Trouble consequent thereto, at a Time, when his Body was sinking under the Decays of Nature. While he

cxxxiv *The* LIFE of *Bp. Cox.*

lived, he was a wise and prudent Governor, a firm Patron, and a resolute Defender of the Church; and after a long Life of the strictest Virtue and Piety, came to his Grave in a good old Age, and left behind him a Name, which will be for ever pretious to all the true Sons of the Church of *England.*



THE





T H E  
L I F E  
O F  
Dr. *WILLIAM MAT,*  
Dean of St. PAUL'S.



HIS pious and learned Divine was born in *Suffolk*, and educated in the University of *Cambridge*; where he commenced Doctor of the Civil Law, in 1531; and was, in 1537, elected Master of *Queen's-College*. He was well skilled in the Constitution both of Church and State; and there was scarce any considerable Step taken, towards the Reformation of the prevailing Corruptions and Abuses in either, without consulting his Opinion. He was joined in almost all the remarkable Commissions,

during the Reigns of King *Henry*, and his Son *Edward*; and was of great Service to the Bishops, in directing them to the regular and legal Method of proceeding, in the perplex'd and intricate Affairs of those troublesome Times. He was Chancellor to *West*, Bishop of *Ely*, who collated him to the Rectory of *Balsbam*; and after his Death, was a particular Favourite of Bishop *Goodrich*, his Successor, who gave him the Sine-Cure Rectory of *Littlebury* in *Essex*, to which he was admitted, *April* 12, 1538. The Reason of conferring a Sine-Cure upon him seems to have been, on Account of his frequent Avocations, to assist in some difficult Commission, or to visit as the Archbishop's Commissary, and compose the numerous Disturbances in diverse Parts of his Province: Affairs inconsistent with that constant Residence on a Cure, which the then troubled State of the Church more particularly required. He was also collated to a Prebend of *Ely*, in *November*, 1545. He was promoted to the Deanery of *St. Paul's*, the *February* following; and notwithstanding the many Discouragements he met with, from the Opposition of Bishop *Bonner*, continued to the utmost of his Power, to farther and advance the Reformation. When the general Visitation was held, in the Beginning of the Reign of King *Edward*, he was appointed one of the Visitors of the *Western* Circuit: And when the *English* Liturgy was established, was the first who officiated by it, setting in the Cathedral of the *Metropolis* a good Example to the whole Kingdom. He was not only concerned in compiling that Book; but had a great Hand, both in its first and second Review. He was also one of the Reformers of the Ecclesiastical Laws, in 1552.

IN the first Year of Queen *Mary*, he was ejected out of the Deanery of *St. Paul's*, and stripped of his other Preferments. Where he concealed himself, during her bloody Reign, and how he escaped the dreadful Persecution, I cannot find. After the Death of that Queen, he was restored to all his Preferments ; and in 1560, was Vice-Chancellor of the University of *Cambridge*. This Year, on Account of his great Services both to Church and State, he was nominated to the Metropolitan See of *York* ; but his Consecration was prevented by his untimely Death, which happened on the eighth of *August*. On the twelfth, he was buried in the Choir of his Cathedral ; and Dr. *Edmond Grindal*, Bishop of *London*, preached his Funeral-Sermon.







T H E  
L I F E  
O F

*Dr.* THOMAS ROBERTSON,  
Dean of *Durham*.



HE was born, near *Wakefield*, in *Yorkshire*; and after a sufficient Improvement in School-Learning, was sent to *Queen's-College* in *Oxon*. He was afterwards chosen *Demy* of *Magdalen-College*; and in 1525, was Master of the School adjoining. About this Time he distinguish'd himself, by his Opposition to those, whose whole Learning lay intirely in the Schoolmen and *Questionists*; who would cavil and wrangle on most Subjects, but had no solid Knowledge, or perfect Understanding of any Thing. He was  
in

## *The* LIFE of *Dr.* ROBERTSON. CXXXIX

in great Repute for Philological Learning ; and was called, *Flos & decus Oxoniæ*, the Flower and Ornament of *Oxon*. It was thought an Honour to *Magdalen-College*, to chuse him into a vacant Fellowship ; and those Parents, the Instruction of whose Children was committed to his Care, esteemed it a particular Happiness.

IN 1540, he was made Treasurer of *Salisbury Cathedral* ; and, by the Interest of *Longland*, Bishop of *Lincoln*, Arch-Deacon of *Leicester* ; to which Dignity he was installed on the fifth of *March*. In 1546, he was instituted Vicar of *Wakefield* ; and in the Beginning of 1548, he resigned his Treasurership at *Sarum*. Being the best Grammarian of his Time, he was desired to review and complete *Lilly's Rules* ; in Compliance with which Request, he wrote a useful Comment upon them, and made several considerable Additions to them ; particularly the Rules about *Heteroclites*, commonly called *Quæ genus*. His Grammatical Tracts were printed together at *Basil*, in a *Quarto* Volume ; and dedicated to his honoured Patron, Bishop *Longland*.

IN *July*, 1557, he had the Deanery of *Durham* conferred on him by Queen *Mary* ; whence it appears, that he complied with the Measures of the Court, as to the Change of Religion. He was a great Favourite of the Queen, who would have promoted him to a Bishoprick : But he, fearing, lest in those troublesome Times, his accepting that Station should oblige him to concur in, or connive at, the barbarous Persecution of the Reformed, prudently declined it. His Predecessor in the Deanery of *Durham* having a bad Title, as being thrust in by the Ejection of *Dr. Horne*, *Dr. Robertson* was forced to resign it, on the Accession of Queen *Elizabeth*, to the rightful Owner :

## cxl *The* LIFE of Dr. ROBERTSON.

And tho', *Horne* being soon after made Bishop of *Winchester*, it was offered to him again ; yet having entertained some Scruples against the Oath of Supremacy, he not only refused to accept it, but resigned all his other Preferments. The Supremacy was indeed, not many Years after, explained into a most commodious and inoffensive Meaning, in the thirty-seventh Article of Religion ; but whether Dr. *Robertson* lived to see this Explanation, or not ; and if he did, what his Judgment of it was, I cannot learn : For after his Retirement from the World, I find no Account of any Thing concerning him ; no, not so much as of the Time and Manner of his Death.







T H E

L I F E

O F

*Dr.* S I M O N H E Y N E S ,

Dean of *Exeter*.



HIS worthy Divine was educated in the University of *Cambridge* ; where he took his first Degree in Arts, in 1516. In 1518, he was elected Fellow of *Queen's-College* ; and in 1519, commenced Master of Arts. He was always a zealous Promoter of the Reformation ; and in the Reign of King *Henry* was a Sufferer for it, being sent to the *Fleet-Prison*, for a Sermon, which he then preached, against the superstitious Use of Holy Water, and some other *Po-  
pish*

*pish* Corruptions. He was a great Patron to all learned Men, who distinguished themselves, by their Opposition to the Errors of the Church of *Rome*; and on this Account was frequently accused, as an Abetter of heretical and factious Preachers. When the bloody Act of the *Six Articles* was depending in Parliament, being insulted at *Eaton* by a *Popish* Bigot on that Account (who with an insolent Air of Triumph, denounced Ruin to all, that favoured a Reformation) he wrote a very moving Letter, to one of the Parliament-Men, whom he knew to have great Interest at Court; in which he pleaded, with the utmost Zeal, against their establishing any Thing, as an Article of Faith, which was neither expressly contained in Scripture, nor could by any clear and evident Consequence be deduced from it; and shewed the great Danger, and pernicious Consequences of so doing, by instancing in the gross Abuses established in *Rome* and *Germany*.

BEING a great Statesman, he was sometimes employed in weighty Embassies to foreign Princes; and was very successful in most of the Affairs, that were committed to his Trust. In 1528, he was chosen Master of *Queen's-College*, commenced Doctor of Divinity, in 1531, and in 1533 was Vice-Chancellor of the University. While he was in this Office, his College was insulted in the Night, by a Mob of factious Papists, who came, in a tumultuous Manner, to the Gates, crying, *Come out Heretics*. The next Year, he received Directions from the King, to preach there against the Pope's Supremacy, and to endeavour to reconcile the Minds of the Students, to the Abolition thereof. In *January* this Year, he was admitted Vicar of *Stepney*; and the Year following, was made Canon of *Windso*r. In 1536, he

he was presented to the Rectory of *Fulham*; and in *July*, 1537, was installed Dean of *Exeter*, having resigned the Vicaridge of *Stepney*, the *May* preceding. In 1540, he was one of the first Prebendaries of *Westminster*, on the Erection of the new Bishoprick there. He was a serviceable and useful Man, in many intricate Affairs both of Church and State; and was in great Esteem with the Reformed Bishops, during his whole Life. He died, in *October*, 1552.







T H E

L I F E

O F

Dr. JOHN REDMAYNE,

Master of *Trinity-College* in  
CAMBRIDGE.

HIS excellent and pious Divine was descended from an antient *Yorkshire* Family of this Name ; and was a near Relation to Dr. *Cuthbert Tonstall*, Bishop of *Durham*. By the Advice and Encouragement of that learned Prelate, he became, from his Childhood, a diligent Student ; and his Labours were blessed with extraordinary Success. He laid the first Foundation of his Academical Learning,, in *Corpus-Christi-College* in *Oxon* :

From thence he removed to *Paris*, where he staid, and improved his Studies till he was one and twenty Years of Age ; and then returning to his native Country, settled in *St. John's-College*, in *Cambridge*, of which he was admitted Fellow, *November 3, 1522*. He was universally beloved and respected there, for his excellent Learning, strict and exemplary Life, close Application to his Studies, prudent and discreet Management, and Regularity and good Order in all Things.

FOR above twenty Years he carefully applied himself to the Study of the Holy Scriptures ; and always began and ended his Studies with humble and earnest Prayer to Almighty God, to guide him into the Knowledge of the Truth, and to preserve him from all dangerous Mistakes and Delusions. His Prayers found Access to the Throne of Grace ; and God opened his Eyes, to discern those Errors, which he had been led into by the Prejudice of Education : And when the Truth was thus discovered to him, he embraced it in the Love thereof, and continued a stedfast Professor, and zealous Defender of it, unto the End.

As he found Transubstantiation to be the received Doctrine, he was, for some Time, very much disturbed, whenever he heard it disputed and contradicted ; and taking up a Resolution to write in Defence of it, he carefully examined the Scriptures, and made a diligent Search into the Writings of the Fathers, for Materials towards that Work. The Result of his Enquiry was, that he perceived this Doctrine to have no Foundation in Scripture and the purest Antiquity ; but to be an Invention of the Schoolmen, in the dark and later Ages, and clog'd with infinite Contradictions and inexplicable Absurdities. Upon this his Zeal for it expired at once ; and he preached openly in

the University against it, and against the superstitious Custom of carrying the Host in Procession.

HE was at first a strenuous Opposer of the Doctrine of Justification by Faith alone; because he feared, it destroyed the Necessity of good Works, and saw, how it had been perverted by some of the *Anabaptists*, to build most detestable and blasphemous Heresies upon. But when he had carefully perused the Writings of our Reformed Divines on that Subject, and observed, with what Exactness they had stated the Doctrine of Justification, and guarded it from the least Tendency to any of those pernicious Consequences, he declared himself convinced; and confessed his Conviction to King *Henry*, whose Chaplain he then was.

IN 1537, he commenced Doctor of Divinity; and about that Time was chosen Orator of the University. In 1540, he was made Prebendary of *Westminster*; of which Church he is by several of our Historians said to have been Dean; but upon a careful Examination, I find this to be a Mistake. He was for some Time Master of *King's-Hall*; and in 1546, on the Dissolution of that Hall, was advanced to be the first Master of *Trinity-College*, by the Charter of Erection. In this Station, he was a great Promoter of the exact Knowledge of the *Greek* and *Latin* Tongues; and was so exceeding liberal to poor Students, that there were few industrious Men, in that University, who did not receive a comfortable Support from his Bounty. He was very kind, in particular, to that learned Foreigner, *Martin Bucer*, notwithstanding their Disagreement in some Points of Religion, in which he thought *Bucer's* Zeal against Popery carried him into the contrary Extreme: And in the Sermon, which he preached

at



at his Funeral, did Justice to his Memory, and detracted nothing from his due Praise.

WHEN he was taken ill of his last Sickneſs at *Westminster*, finding himſelf decay apace, he ſent for Dr. *Alexander Nowell*, afterwards Dean of *St. Paul's*, and ſome other of the Reformed Divines; and to prevent any Miſrepresentations after his Death, made before them a large Declaration of his Judgment, concerning the chief Controverſies of thoſe Times, which he deſired them to atteſt. The moſt remarkable Particulars of which, were theſe;

1. *THAT* Chriſt is really preſent in the Sacrament of the Altar, in an ineffable Manner, to thoſe, who receive it worthily; that we receive him in our Minds and Souls by Faith; and that to ſpeak otherwiſe, ſavours of the groſs Error of the Capernaïtes.

2. *THAT* the Wicked are not Partakers of the Body and Blood of Chriſt; but that they receive the outward Sacrament only.

3. *THAT* nothing, which is ſeen, or perceived by any outward Senſe, in the Sacrament, is to be worſhip'd: And that, at the Holy Supper, we muſt worſhip Chriſt in Heaven, but not the viſible Elements.

4. *THAT* Purgatory, as taught by the Schoolmen, was an ungodly and pernicious Doctrine; and that there was no ſuch Place.

5. *THAT* offering Maſſes for the Dead is an irreligious, unprofitable, and ſuperſtitious Uſage.

6. *THAT* the Marriage of the Clergy is not prohibited by any Law of Chriſt.

7. *THAT* to build our Faith on the Conſent of the preſent Church, is but a weak and ſandy Foundation; and that the Scriptures are the only Rule of Faith.

8. *THAT the See of Rome had, in many Things, swerved from God's true Religion and Worship ; and was so grievously and horribly stained and polluted, that, without speedy Repentance, God's righteous Vengeance would suddenly overtake and consume it.*

This Declaration is a full Proof, that Mr. *Strype* is guilty of a great Mistake, in asserting, that this illustrious Ornament of our Reformed Church died in the *Roman* Communion.

WHEN Dr. *Redmayne* had finished his Declaration, he discoursed more largely on some of these Points ; and that in so pathetic and affecting a Manner, that Dr. *Young*, one of the Divines there present, who was not yet intirely come off from the Prejudices of his Education, acknowledged himself to be so moved and convinced, that he now doubted of the Truth of some Things, for which before he would have suffered Martyrdom.

AFTER this, Doctor *Redmayne's* whole Discourse was of the Joys of Heaven, the last Judgment, and of our Redemption through the Merits of *Jesus Christ* ; with whom he earnestly longed to be. He would often, with Tears of Joy, praise and extol the ineffable Love of our gracious Redeemer, to us miserable Sinners ; and exhorted his Friends, to be always prepared for Christ's Coming, to love one another, to beware of this corrupt World, and intirely to wean their Affections from its transitory Glories and deceitful Pleasures. He bore his Sickness, with the greatest Patience, and a perfect Resignation to the Will of God, whether for Life or Death ; yet he wish'd rather, if it were God's blessed Will, *to be dissolved, and to be with Christ*, and to be delivered from the Troubles and Temptations of this miserable World. He practised, to the utmost Perfection, all those Virtues and Graces,  
which

which he was wont to recommend to others in that Condition ; and when he found his End approaching, he brake out into this fervent Prayer ; *Thy Will, O blessed Lord, be fulfilled: O God of all Comfort, give me Grace, to have Comfort in thee, and to have my Mind wholly fixed on thee.* And after a short Pause, he added ; *God grant us Grace, that we may have the true Understanding of his Word, the true Use of his Sacraments, and ever preach and maintain the Truth, to the Glory of his most holy Name.* Then he offered up another short Petition, for the Unity of the Church ; and soon after, resigned his pious and holy Soul to God. He died in *November 1551*, in the fifty-second Year of his Age ; and was buried in the North Ile of *Westminster-Abbey*.

HE wrote a Latin Treatise of *Justification*, and another concerning Grace, which were publish'd at *Antwerp*, after his Death.







THE  
APPENDIX,

CONTAINING

*An historical Account of the Compiling  
of the English Liturgy, and the several  
Reviews it has since undergone.*



WHEN the Church of *England* first began to reform from the *Popish* Corruptions and Innovations, and to settle her Doctrine, Discipline, and Worship, in such a Manner, as was most agreeable to the general Rules of holy Scripture, and the Faith and Practice of the primitive Church; I do not find, that there was any the least Doubt made, of the Lawfulness of prescribing set Forms for the public Worship of God; or that injoyning a fix'd Liturgy, by the Authority

Authority of the Governors of the Church, was esteemed a *Popish* Imposition, an exercising Ecclesiastical Tyranny over the Conscience, or stinting the Spirit. Whatever might be the Sense of this Phrase, *praying by the Spirit*, in the Apostles Days, when the Holy Ghost was poured out on them who believed, in so large a Measure; it was evident, even to Demonstration, that those miraculous Gifts were now withdrawn; and that the Assistance of the holy Spirit in our Prayers was, by inspiring us with Faith, Hope, Love, Contrition, and all those devout Affections and holy Dispositions, which render our Petitions an acceptable Sacrifice to God; and not by any immediate Suggestion of the Matter and Words of our Devotions. The public Worship of God was too important and sacred a Thing, to be trusted with, or left to, the sudden and extemporary Heats of every private Pastor: And it was thought, that since the Nature of our public Prayers and Praises is always the same, a prescribed Form would be a great Help to a steady and regular Devotion; whereas the Variety of extempore Effusions were more likely to work on the Fancy, than to affect the Heart, and to raise a Heat in our sensitive Passions, than to quicken in us, that holy Fervor, that spiritual Flame, with which the Heart of every pious Christian burns, in his Addresses to God. Besides, it seemed utterly inconsistent with the professed Opposition of our Reformed Church to the Papal Tyranny, to invest every private Minister with such an absolute Authority over the Consciences of his Flock, as to make them intirely depend on his arbitrary Fancy, for the Whole of their public Devotions; which would have been such a Stretch of Church-Authority, as the *Papists* themselves never yet ventured

tured to lay Claim to. And to condemn the Use of all prescribed Liturgies, would have been, to pass Sentence of Condemnation on the whole Catholic Church, even in the purest Ages (the Apostolic Age it self not excepted) and to run into the wild Extravagancies of Enthusiasm and Fanaticism.

When therefore it was resolved, that a fix'd and stated Liturgy should be composed, and publish'd in the vulgar Tongue, that the People might know the Conditions of their Communion with the Church, and worship God with the Understanding ; a Committee of select Divines was appointed by King *Edward* the sixth, to review the Offices then in Use, inspect the antient Liturgies, and set forth one uniform and perfect Order for the whole Service of the Church. The Persons in Commission for this necessary and excellent Work, were,

Doctor *Thomas Cranmer*, Archbishop of *Canterbury*.

Doctor *Nicholas Ridley*, Bishop of *Rocheſter*; afterwards Bishop of *London*.

Doctor *Thomas Goodrich*, Bishop of *Ely*.

Doctor *Henry Holbeck*, Bishop of *Lincoln*.

Doctor *John Skip*, Bishop of *Hereford*.

Doctor *Thomas Thirlby*, Bishop of *Westminster*, afterwards of *Ely*.

Doctor *George Day*, Bishop of *Chicheſter*.

Doctor *John Taylor*, Dean (afterwards Bishop) of *Lincoln*.

Doctor *Richard Cox*, Chancellor of *Oxon*, and Dean of *Chriſt-Church*; and *Westminster*; afterwards Bishop of *Ely*.

Doctor *William May*, Dean of *St. Paul's*.

Doctor *Thomas Robertſon*, Arch-Deacon of *Leiceſter*; afterwards Dean of *Durham*.

Doctor



Doctor *Simon Heynes*, Dean of *Exeter*. And,  
Doctor *John Redmayne*, Master of *Trinity-Col-  
lege* in *Cambridge*.

THESE learned Bishops, and Divines, met together, in *September* 1548; and having laid it down as a general Rule, that they would alter nothing for the Sake of Novelty, and endeavour to reduce every Thing to the primitive Standard of the first and purest Ages of Christianity; they proceeded to inspect and examine the *Missals*, *Breviaries*, *Rituals*, *Pontificals*, *Graduals*, *Psalters*, *Antiphonals*, and all other Service Books then in Use. These they compared with the primitive Liturgies; and whatever they found in them consonant to the holy Scriptures, and the Doctrine and Worship of the primitive Church, they retained and improved; but the modern Corruptions, and superstitious Innovations of later Ages, they discharged and rejected. When the Book was finished, they all subscribed it; except *Day*, Bishop of *Chichester*, who had all along discovered a strange Disaffection to the Work, and now refused to have any Hand in this Subscription, or shew the least good Will to, or Approbation of it. The Liturgy was soon after presented to the King, who received it with great Joy; and having recommended it to the Parliament, an Act was passed, injoining it to be used in all Churches and Chapels, with several Penalties to be inflicted on those, who refused to officiate by it, obstructed others in the Use of it, or spake in Derogation of any Thing therein contained.

THE most material Differences between this first Liturgy, and the present, are these. The Morning and Evening Service began with the Lord's Prayer: After which, followed the Responses now in Use, but in the singular Number,

ber ; and at the End of them, from *Easter* to *Trinity-Sunday*, was to be said or sung *Hallelujah*. After *Venite Exultemus*, followed the Psalms for the Day, in the same Method as now, except in *January*, *February*, and *March* ; the second of which Months, having but eight and twenty Days, borrowed a Day from each of the other ; so that the Psalter for *February* began on the last Day of *January*, and ended on the first of *March*. In the Leap-Years, the twenty-fifth of *February*, which was then accounted for two Days, was on those two Days to alter neither Psalm nor Lesson ; but the same Psalms and Lessons, which were used on the first of those Days, were to serve for the second. The Lessons were much the same as now, tho' not exactly fix'd to the same Days ; only there was no distinct Table of Lessons for Sundays and Holy-days. Both the Lessons, and the Epistles and Gospels, in Places where the Service was sung, were ordred to be sung in a plain Tune, after the Manner of distinct Reading. After the first Lesson in the Morning, *Te Deum* was appointed to be sung or said ; except in *Lent*, all which Time the Song of the three Children was to be used instead of it : And after the second Lesson only *Zachariah's Hymn Benedictus*. After the Evening Lessons were appointed only the *Magnificat*, and *Nunc Dimittis*. Then followed the Creed, and the Lord's Prayer, to be said by the Minister, the People answering at the End of the Lord's Prayer ; *But deliver us from Evil : Amen*. The Morning Office ended with the Collect for Grace, and the Evening with that for Aid against all Perils.

THE Collect for the third Sunday in *Advent* was intirely different from that now used, and was, as follows :

LORD,

*LORD, we beseech thee, give Ear to our Prayers; and by thy gracious Visitation, lighten the Darkneſs of our Hearts, by our Lord Jeſus Chriſt.*

ON *Chriſtmas-day*, there were two Collects, Epistles, and Gospels: Thoſe for the ſecond Communion were the ſame, as are now uſed; at the firſt Communion, the Epistle was *Tit. ii. ſ. 11.* to the End; the Gospel, *Luke ii. ſ. 1. to ſ. 15.* Mr. *Collier*, by an unaccountable Miſtake, makes this Gospel to be *John i. ſ. 19. to ſ. 29.* The Collect was this,

*GOD, which makeſt us glad with the yearly Remembrance of the Birth of thine only Son Jeſus Chriſt; grant, that as we joyfully receive him for our Redeemer, ſo we may, with ſure Confidence, behold him, when he ſhall come to be our Judge, who liveth and reigneth, &c.*

THE Collect for *Innocents-Day* was this;

*ALMIGHTY God, whoſe Praise, this Day, the young Innocents thy Witneſſes have confeſſed and ſhewed forth, not in ſpeaking, but in dying; mortify and kill all Vices in us, that in our Converſation our Life may expreſs thy Faith, which with our Tongues we do confeſs, through Jeſus Chriſt our Lord. Amen.*

THE Collect, Epistle, and Gospel, for the fifth Sunday after *Epiphany*, were ordred to be uſed on the ſixth, when there were ſo many: The ſecond and third Collects now uſed on *Good-Friday*, were to be ſaid in the Communion Office only; and there was no proper Collect for *Eaſter-Eve*.

ON *Eaſter-Day*, the firſt Portion of the Hymn, as it now ſtands, *Chriſt our Paſſover, &c.* was wanting; and at the End of the two following Portions was added *Hallelujah*. It was ordred to be ſaid or ſung before Matins; and at the End of it, the Prieſt was to ſay,

†

*Shew*



*Shew forth to all Nations the Glory of God.*

To which the People answered,

*And among all People his wonderful Works.*

THEN was the following Collect to be used,

O God, who for our Redemption, didst give thine only-begotten Son to the Death of the Cross, and by his glorious Resurrection hast delivered us from the Power of our Enemy; grant us so to die daily from Sin, that we may evermore live with him, in the Joy of his Resurrection, through the same Christ our Lord. Amen.

THIS Feast had two Collects, Epistles, and Gospels: The first were the same, as are used at present; the second Collect, was that, which is now fixed to the first Sunday after *Easter*; the Epistle was 1 Cor. v.  $\psi$ . 6. to  $\psi$ . 9; the Gospel, Mark xvi.  $\psi$ . 1. to  $\psi$ . 9. The Collect appointed for the first Communion was used on *Easter-Monday*; and that for the second on *Easter-Tuesday* and the Sunday following.

THE Collect for St. Andrew's Day ran thus, ALMIGHTY God, which hast given such Grace to thy Apostle St. Andrew, that he counted the sharp and painful Death of the Cross, to be an high Honour, and a great Glory. Grant us, to take, and esteem, all Troubles and Adversities, which shall come unto us for thy Sake, as Things profitable for us, towards the obtaining of everlasting Life, thro' Jesus Christ our Lord.

THERE was an Holy-day in this Book, in Memory of St. Mary Magdalen; which was to be kept on the twenty second of July. The Portion of Scripture appointed for the Epistle was, Prov. xxxi. 10, to the End: The Gospel was Luke vii.  $\psi$ . 36, to the End: And the Collect ran thus,

MERCIFUL Father, give us Grace, that we never presume to sin, through the Example of any Creature;

*Creature ; but if it shall chance us, at any Time, to offend thy divine Majesty, that then we may truly repent, and lament the same, after the Example of Mary Magdalen ; and by lively Faith, obtain Remission of all our Sins, through the only Merits of thy Son our Saviour Christ. Amen.*

IN the Gospels, there are several considerable Differences from our present Liturgy. On the first Sunday after *Christmas*, the whole first Chapter of *St. Matthew* was read, whereas ours begins at  $\psi$ . 18. The Gospel for the Sunday before *Easter*, was the twenty sixth, and great Part of the twenty seventh of *St. Matthew* ; whereas ours is the twenty seventh only. On the *Tuesday*, *Mark* xv. was read throughout ; but now it ends at  $\psi$ . 40. On the *Thursday*, *Luke* xxiii. was read throughout ; but now it breaks off at  $\psi$ . 50. The Gospel for *Good-Friday* was the 18<sup>th</sup> and 19<sup>th</sup> Chapters of *St. John* ; but is now only the nineteenth. The Gospel for *Whit-Sunday* ended at  $\psi$ . 22 ; but is now continued to the End of the Chapter. On the Purification of the blessed Virgin, the Epistle was ordred to be the same with that of the Sunday preceding ; but now it has one proper for the Day : And the Gospel ended in the Middle of  $\psi$ . 27, whereas it is now continued to  $\psi$ . 41.

THE Communion-Service for every Sunday and Holy-day began with an *Introit*, or Psalm, said or sung, whilst the Priest was going up to the Altar : But as few of them have any strict Relation to the Days, on which they are appointed, and those which have are now used as proper Psalms ; I do not think it necessary to trouble the Reader with a Table of them. On *Christmas* and *Easter-Day*, there were two *Introits* ; the second of which was to come in after the first Gospel.

THE Title of this Office was, *The Supper of the Lord, and the holy Communion, commonly called the Mass*; and the Priest was to begin it, *standing humbly before the midst of the Altar*. There are many considerable Differences between it and the present Communion-Office; not only in the Order and Method of the Prayers, but in the very Substance of the Petitions. The Angelic Hymn, *Glory be to God on high, &c.* which is now in the Post-Communion, was placed near the Beginning of the Office, immediately before the Collect for the King. The Exhortation now used at the Administration of the Communion was to be read, when the People were not exhorted, in the Sermon or Homily, to the worthy receiving of the Body and Blood of our Saviour Christ: But in Cathedral Churches, where there was a daily Communion, it was to be read but once a Month; and in Parish-Churches it was lawful to omit it on the Week-days. That which is now our first Exhortation was to be used, when the People neglected to come to the Communion: And in both these Exhortations, the Order of the Sentences, and the Language, differ'd in many Places from the present; but the Substance was the same, except one Clause at the End of this latter Exhortation, *requiring such as shall be satisfied with a general Confession, not to be offended with them that do use to their farther satisfying the auricular and secret Confession to the Priest; nor those also, which think needful or convenient, for the Quietness of their own Consciences, particularly to open their Sins to the Priest, to be offended with them that are satisfied with their humble Confession to God, and the general Confession to the Church; but in all Things to follow and keep the Rule of Charity, and every*  
Man



*Man to be satisfied with his own Consciences, not judging other Men's Minds or Consciences, whereas he hath no Warrant of God's Word to the same.*

THE Offertory was to be sung or said : And at the End thereof those who intended to receive, were to place themselves in some convenient Order, in or near the Choir, the Men on the one Side, the Women on the other ; and those who would not receive were to depart. The Wine was ordred to be mix'd *with a little pure and clean Water* ; and when the Priest had placed the Elements on the Altar, he was to say the Lauds and Anthem, with the proper Prefaces on the great Festivals ; after which the Clerks were to sing the *Trisagium*, which ended thus, *Hosanna in the highest ; blessed is he, that cometh in the Name of the Lord : Glory to thee, O Lord, in the highest.*

THE Prayer for Christ's Church came next ; in which was a Petition for the Dead, and a Thanksgiving for the Graces and Virtues of the blessed Virgin, and other Saints. The latter Part of the Prayer being so intirely different from what it is at present, I shall transcribe it at Length, viz.

*AND especially, we commend unto thy merciful Goodness, this Congregation, which is here assembled in thy Name, to celebrate the Commemoration of the most glorious Death of thy Son. And here we do give unto thee most high Praise, and hearty Thanks, for the wonderful Grace and Virtue, declared in all thy Saints, from the Beginning of the World ; and chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesus Christ, our Lord and God ; and in the holy Patriarchs, Prophets, Apostles, and Martyrs ; whose Examples, O Lord, and Stedfastness in thy Faith, and keeping thy*  
*holy*

*holy Commandments, grant us to follow. We commend unto thy Mercy, O Lord, all other thy Servants, which are departed hence from us, with the Sign of Faith, and now do rest in the Sleep of Peace: Grant unto them, we beseech thee, thy Mercy, and everlasting Peace; and that, at the Day of the general Resurrection, we, and all they, which be of the mystical Body of thy Son, may all together be set on his right Hand, and hear that his most joyful Voice; Come unto me, O ye that be blessed of my Father, and possess the Kingdom, which is prepared for you, from the Beginning of the World. Grant this, O Father, for Jesus Christ's Sake, our only Mediator and Advocate.*

THE Prayer of Consecration followed that for the whole State of Christ's Church; and was to be said or sung by the Priest, *turning himself to the Altar, without any Elevation or shewing the Sacrament to the People.* In it there was this Petition,

*HEAR us, O merciful Father, we beseech thee; and with thy holy Spirit and Word, vouchsafe to bless and sanctify these thy Gifts, and Creatures of Bread and Wine, that they may be unto us, the Body and Blood of thy most dearly beloved Son Jesus Christ.*

THE Prayer of Consecration ended, that of Oblation succeeded; which began thus,

*WHEREFORE, O Lord, and heavenly Father, according to the Institution of thy dearly beloved Son, our Saviour Jesus Christ, we thy humble Servants do celebrate, and make, here before thy divine Majesty, with these thy holy Gifts, the Memorial, which thy Son hath willed us to make; having in Remembrance his blessed Passion, mighty Resurrection, and glorious Ascension; rendring unto thee most hearty Thanks, for the innumerable Benefits,*

*fits, procured unto us by the same ; intirely desiring thy fatherly Goodness, &c. as in the first Prayer in the Post-Communion of our present Service ; except this Petition towards the End, which is now omitted : And command these our Prayers and Supplications, by the Ministry of thine holy Angels, to be brought up into thine holy Tabernacle, before the Sight of thy divine Majesty.*

THEN succeeded the Lord's Prayer, with this Preface,

*AS our Saviour Christ bath commanded and taught us, we are bold to say, Our Father, &c.*

AFTER which, the Priest was to say, *The Peace of the Lord be always with you ;* and the Clerks to reply, *And with thy Spirit.* Then the Priest went on thus,

*CHRIST, our Paschal Lamb, is offered up for us, once for all, when he bare our Sins, on his Body upon the Cross ; for he is the very Lamb of God, that taketh away the Sins of the World ; wherefore let us keep a joyful and holy Feast with the Lord.*

AFTER this followed the Invitation, in which the People were exhorted to *make their humble Confession to almighty God, and to his holy Church there gathered together in his Name.* The Confession was to be made in the Name of the whole Congregation, *either by one of them, or else by one of the Ministers, or by the Priest himself ;* and was succeeded by the Absolution, the comfortable Sentences of Scripture, and the Collect *We do not presume, &c.* Then the Priest was to receive the Communion in both Kinds, and next to deliver it to the rest of the Clergy, that they might be ready to assist him, and after to the People ; saying, when he delivered the Sacrament of the Body of Christ, *The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto*



*everlasting Life : And when he deliver'd the Sacrament of the Blood, The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and Soul unto everlasting Life. During the Distribution, the Clerks were to sing, O Lamb of God, that takest away the Sins of the World, have Mercy upon us. O Lamb of God, &c. grant us thy Peace.*

THE Post-Communion was to begin with a pious Sentence of holy Scripture ; Variety of which were appointed for that Occasion : And among the Collects, which were to be said after the Offertory, when there was no Communion, were placed those for Rain, and fair Weather, now among the Occasional Collects at the End of the Litany.

IN the Rubrics, at the Close of this Office, the Bread was appointed to be of one Fashion throughout the whole Realm, *viz.* unleaven'd and round, as it was before, but without any Print or Impression ; and somewhat larger and thicker than formerly, that it might be conveniently broken into several Pieces, each at the least into two, or more, at the Discretion of the Minister : And the Communicants were caution'd not to think that less was received in Part, than in the Whole, but in each of them the whole Body of our Saviour Jesus Christ. The Pastors and Curates were to provide the Bread and Wine, at their own Cost and Charge ; in Recompence of which, the Parishoners were at the Offertory, to offer for the Use of the Pastor or Curate, the just Value and Price of the same, besides their other customary Oblations, in the same Order and Course, as they used before to provide the holy Loaf. In Cathedrals and Collegiate Churches, there were always to be some ready to communicate with the Priest ; and

in the Country, one at the least of that Family, in every Parish, whose Course it was to offer for the Charges of the Communion, or some other whom they should provide to offer for them, was required to receive the Communion with him. The People were enjoined to attend the divine Service constantly at their own Parish Churches, with Devotion and godly Silence and Meditation, to pay their Duties, and communicate once a Year at the least: And those who absented themselves without just Cause, or behaved themselves disorderly in the Church, were to be punished with Excommunication, or what other Penalty the Ecclesiastical Judge, according to his Discretion, saw convenient. In the last Rubric, it was acknowledged, that in the primitive Church the People used to receive the Sacrament of the Body of Christ in their Hands; but forasmuch as they had many Times convey'd it away secretly, and diversely abused it to Superstition and Wickedness, the Priest was now directed to put the Bread into every Communicant's Mouth.

IN the Litany, which was placed next to the Communion-Office, and was to be sung or said on *Wednesdays* and *Fridays*, was a Petition to be delivered *from the Tyranny of the Bishop of Rome, and all his detestable Enormities*: And at the End thereof, if there was no Communion, the Priest was to say, at the Altar, so much of the second Service, as precedes the Offertory, with one or two of the final Collects, and the Blessing.

IN the Preface to the Office for public Baptism, Notice was taken of the primitive Custom of administering Baptism at *Easter* and *Whitsuntide* only; in Correspondence to which (the Custom it self being for many good Reasons improper to be restored) the People were to be admonish'd to

bring their Children to be baptised on Sundays and Holy-days, when the public Assemblies were most numerous; that the Congregation there present might be Witnesses to their Admission into the Church of Christ, and be thereby put in Mind of their own baptismal Profession: But in Cases of Necessity, Baptism was to be administered at all Times, either at the Church, or at Home.

THE Office for public Baptism was to be begun at the Church-door; and after the first Collect, the Priest was to ask the Name of the Child, of the Godfathers and Godmothers, and then to make the Sign of the Cross on the Child's Forehead and Breast, saying,

*RECEIVE the Sign of the holy Cross, both in thy Forehead, and in thy Breast, in token, that thou shalt not be ashamed, to confess thy Faith in Christ crucified, &c. as in the present Office.*

AFTER the second Collect, the following Form of Exorcism was to be used,

*I command thee, unclean Spirit, in the Name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these Infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made Members of his Body, and of his holy Congregation. Therefore, thou cursed Spirit, remember thy Sentence, remember thy Judgment; remember the Day to be at hand, wherein thou shalt burn in Fire everlasting, prepared for thee and thine Angels: And presume not, hereafter to exercise any Tyranny toward these Infants, whom Christ hath bought with his precious Blood, and by this his holy Baptism called to be of his Flock.*

AFTER the Gospel, and the Exhortation following it, the Priest was to say the Lord's Prayer, and the Creed, and then the Form of Thanksgiving now in Use; which being ended, he was to  
take



take one of the Children by the right Hand, the others being brought after him, and coming into the Church, towards the Font, was to say;

*THE Lord vouchsafe to receive you into his holy Household, and to keep and govern you always in the same, that you may have everlasting Life. Amen.*

THE baptismal Interrogatories followed, and were in Number eight, the same in Substance with those now used; except that the last of them was wanting, and the two following Questions, now omitted, were then to be used,

Minister. *What dost thou desire?*

Answer. *Baptism.*

Minister. *Wilt thou be baptised?*

Answer. *I will.*

THE Child, if not weak, was to be dipped three Times; first on the right Side, then on the left, and lastly, with the Face towards the Font: After which, the Godfathers and Godmothers were to take, and lay their Hands on, the Child; and the Minister was to put upon it the white Vesture, or Chrisom, saying,


*TAKE this white Vesture, for a Token of the Innocency, which by God's Grace, in this holy Sacrament of Baptism, is given unto thee; and for a Sign, whereby thou art admonished, so long as thou livest, to give thy self to Innocency of living; that after this transitory Life, thou mayst be Partaker of the Life everlasting. Amen.*

THEN the Priest was to anoint the Infant on the Head, saying,

*ALMIGHTY God, the Father of our Lord Jesus Christ, who hath regenerated thee, by Water, and the Holy Ghost, and hath given unto thee Remission of all thy Sins; he vouchsafe to anoint thee with the Unction of his holy Spirit, and bring thee to the Inheritance of everlasting Life. Amen.*

WHEN there were many to be baptised, the Interrogatories, the Form of Baptism, the signing with the Cross, the putting on the Chrism, and the Unction, were to be used severally to every Child ; and at the End thereof, the Priest was to call the Godfathers and Godmothers together, and dismiss them with the Exhortation, and a Charge for the Oblation of the Chrism at the Purification of the Mother, and the Confirmation of the Child, as soon as it was sufficiently instructed in the Catechism. After which, as the said Rubric adds, *the Congregation was to depart in the Name of the Lord.*

THE Water in the Font was to be changed, once a Month at least ; and before any Child was baptised in the Water so changed, the Priest was to say the following Collect, at the Font.

*O most merciful God, our Saviour Jesus Christ, who hast ordained the Element of Water, for the Regeneration of thy faithful People ; upon whom, being baptised in the River of Jordan, the Holy Ghost came down, in the Likeness of a Dove ; send down, we beseech thee, the same thy holy Spirit, to assist us, and to be present at this our Invocation of thine holy Name : Sanctify  this Fountain of Baptism, thou, that art the Sanctifier of all Things ; that by the Power of thy Word, all those, that shall be baptised therein, may be spiritually regenerated, and made the Children of everlasting Adoption. Amen.*

THIS Prayer was followed by the brief Petitions now used at the End of the baptismal Interrogatories, and the succeeding Collect, which is now the Prayer for the Consecration of the Water. The Variations were only, that what is in the present Office requested for one Infant, was then asked in general for all who should be baptised in that Water : And that, among the  
brief

brief Petitions, were the following Clauses, which are now omitted.

*WHOSOEVER shall confess thee, O Lord, recognise him also in thy Kingdom. Amen.*

*GRANT, that all Sin and Vice here may be so extinct, that they never have Power to reign in thy Servants. Amen.*

*GRANT, that whosoever here shall begin to be of thy Flock, may evermore continue in the same. Amen.*

*GRANT, that all they, which, for thy Sake, in this Life do deny and forsake themselves, may win and purchase thee, O Lord, which art everlasting Treasure. Amen.*

IN the Administration of private Baptism, those who were present were to call upon God for his Grace, and say the Lord's Prayer, if the Time would suffer; and then one of them was to name the Child, and dip it in the Water, or pour Water upon it, saying, *N. I baptise thee, &c.* Among the Questions, which the Priest was to ask, when the Child was brought to Church, were these two, which are now omitted, *viz. Whether they called upon God for Grace and Succour in that Necessity? and, Whether they thought the Child to be lawfully and perfectly baptised?* And at the Admission of it into the Church, the Chrisom was to be put on it, in the same Manner, as has been before observed in the Office for public Baptism.

IN the Preface to the Office for Confirmation, besides the Reason now assigned for deferring it, till Children came to Years of Discretion, the two following Reasons were added; *viz. Because Confirmation being administred, that by Imposition of Hands, and Prayer, they might receive ghostly Strength and Defence against all Temptations and Assaults of the World and the Devil; it was then*



*most meet to be administred, when Children were come to that Age, that partly by the Frailty of their own Flesh, partly by the Assaults of the World and the Devil, they began to be in Danger of falling into Sin : And because it was agreeable to the Usage of the Church in Times past, to administer it to them who were of perfect Age ; that they being instructed in Christ's Religion, might openly profess their own Faith, and promise to be obedient to the Will of God.*

THE Catechism was placed after this Preface, and as far as it went, was the same as it is now ; but it then ended with the Question and Answer concerning the Meaning of the Lord's Prayer : And the Curate of every Parish was enjoined, once in six Weeks at the least, to instruct and examine some of the Children, on a Sunday or Holy-day, openly in the Church, half an Hour before Even-song, in some Part of this Catechism.

THE solemn Stipulation, with which the Office of Confirmation now begins, was wanting ; and after the Versicles and Collect, the *Minister* (which Word is, I suppose, inaccurately put for Bishop) was to say,

*SIGN them, O Lord, and mark them, to be thine for ever, by the Virtue of thy holy Cross and Passion : Confirm and strengthen them, with the inward Unction of the Holy Ghost, mercifully, unto everlasting Life. Amen.*

THEN the Bishop was to make the Sign of the Cross on the Forehead of each Person to be confirmed, and to lay his Hand on their Heads, saying,

*I sign thee with the Sign of the Cross, and lay my Hand upon thee ; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

WHEN

WHEN they were all confirm'd, the Bishop was to say, *The Peace of the Lord abide with you;* to which they answer'd, *And with thy Spirit :* And none were to be admitted to the holy Communion, until they were confirm'd.

IN the Form of Matrimony, the Man was, with the Ring, to give the Woman other Tokens of Spoufage, as Gold and Silver, saying,

*WITH this Ring I thee wed, this Gold and Silver I thee give, &c.*

IN Allusion to this Custom, the following Clause was inserted in the succeeding Collect ; *as Isaac and Rebekkah, after Bracelets and Jewels of Gold given of the one to the other, lived faithfully together, so these Persons, &c.* as in the present Office : And in the Declaration of the Marriage to the People, they are said, *to have given and pledged their Troth, either to other, and to have declared the same by giving and receiving of Gold and Silver.*

THE Sign of the Cross was to be made at the Blessing of the married Couple : And in the first of the Collects appointed to be said at the Altar, instead of the Instance of *Abraham and Sarah*, that of the Angel *Raphäel's* being sent to *Toby and Sarah* the Daughter of *Raguel* was made use of. In the following Collect was a Petition, *that they might see their Childrens Children unto the third and fourth Generation :* And in the last, *that the Woman might be loving and amiable to her Husband as Rachel, wise as Rebekkah, faithful and obedient as Sarah.* A Sermon was ordinarily to be preached concerning the Duties of Husbands and Wives ; or, if there was no Sermon, the Minister was to read the large Exhortation now in Use. The new-married Persons were, in a Rubric at the End, required to receive the holy Communion, on the Day of their Marriage.

THE

THE Order for the Visitation of the Sick, after the Salutation at the Priest's Entrance, began with the hundred and forty third Psalm: And in the second Collect after the Versicles and Responses, was this Clause :

*VISIT him, O Lord, as thou didst Peter's Wife's Mother, and the Captain's Servant; and as thou didst preserve Toby and Sarah, by thine Angel, from Danger; so restore unto this sick Person his former Health, if it be thy Will.*

THE Form of Absolution in this Office, was enjoined to be also used at all private Confessions.

IF the sick Person desired to be anointed, the Priest was to anoint him on the Forehead or Breast only, making the Sign of the Cross, and saying,

*AS with this visible Oil thy Body outwardly is anointed, so our heavenly Father, Almighty God, grant, of his infinite Goodness, that thy Soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all Strength, Comfort, Relief, and Gladness: And vouchsafe, for his great Mercy, if it be his blessed Will, to restore unto thee thy bodily Health and Strength, to serve him; and send thee Release of all thy Pains, Troubles, and Diseases, both in Body and Mind. And howsoever his Goodness, by his divine and unsearchable Providence, shall dispose of thee; we his unworthy Ministers and Servants humbly beseech the eternal Majesty, to do with thee according to the Multitude of his innumerable Mercies; and to pardon thee all thy Sins and Offences, committed by all thy bodily Senses, Passions, and carnal Affections: Who also vouchsafe, mercifully to grant unto thee ghostly Strength, by his holy Spirit, to withstand and overcome all Temptations, and Assaults of thine Adversary, that in no Wise he prevail against thee; but that thou mayst have perfect Victory*



*tory and Triumph against the Devil, Sin, and Death, through Christ our Lord ; who by his Death hath overcome the Prince of Death, and with the Father, and the Holy Ghost, evermore liveth and reigneth, God, World without end. Amen.*

AT the End of this Prayer, was added the thirteenth Psalm, with the *Gloria Patri* : But if the sick Person desired to be anointed at the same Time, that he received the holy Communion, this Psalm was to be omitted.

IN the Communion of the Sick, the Priest was directed, if there were a Communion in the Church the same Day, to reserve so much of the Sacrament of Christ's Body and Blood, as would suffice for the sick Person, and those who communicated with him, if there were any ; and to go and administer it to them, as soon as he could, after he came from Church. But if there was no Communion at the Church, he was to visit the sick Person before Noon, if not hindred by the public Service or some other just Impediment, and to celebrate the holy Communion in some convenient Place in his House. When there was more than one sick Person to be visited, on a Day when there was no Communion in the Church, he was in like Manner to reserve as much of what was consecrated at the first Sickman's House, as might suffice for the rest, and those, who communicated with them, if there were any : And the sick Person was to desire some of his own House, or else of his Neighbours, to receive the holy Communion with him ; which might be a singular Comfort to himself, and a great Token of Charity in them.

THE *Introit* was the hundred and seventeenth Psalm ; after which followed the lesser Litany, *without any Repetition*, the mutual Salutation, and

and the Collect, Epistle, and Gospel, now in Use. Then the mutual Salutation was repeated, and the Priest was to pass over to the Communion-Office, beginning at, *Lift up your Hearts, &c.* The *Trisagium* ended, he was to subjoin the general Confession, the Absolution, the comfortable Sentences of Scripture; and after the Distribution, the Thanksgiving in the Post-Communion.

AT the Burial of the Dead, the Priest was to meet the Corps at the Church-Style, and to say, or sing with the Clerks, the Sentences now used. The old Translation of *Job* xix. 25, &c. is so very different from ours, and so expresses a Testimony for the Resurrection of the same Body, that I shall here give it at Length :

*I know, that my Redeemer liveth, and that I shall rise out of the Earth in the last Day, and shall be covered again with my Skin, and shall see God in my Flesh; yea, and I my self shall behold him, not with other, but with these same Eyes.*

AT the Grave, the Priest was to cast Earth on the Corps, saying,

*I commend thy Soul to God the Father Almighty, and thy Body to the Ground, Earth to Earth, Ashes to Ashes, &c.* as in the present Office.

THESE two Collects were also to be used :

*WE commend into thy Hands of Mercy, most merciful Father, the Soul of this our Brother departed N. and his Body we commit to the Earth; beseeching thine infinite Goodness, to give us Grace to live in thy Fear and Love, and to die in thy Favour; that, when the Judgment shall come, which thou hast committed to thy well-beloved Son, both this our Brother, and we, may be found acceptable in thy Sight; and receive that Blessing, which thy well-beloved Son shall then pronounce, to all, that love*

*and fear thee, saying, Come ye blessed Children of my Father, receive the Kingdom prepared for you, before the Beginning of the World. Grant this, merciful Father, for the Honour of Jesus Christ, our only Saviour, Mediator, and Advocate. Amen.*

*ALMIGHTY God, we give thee hearty Thanks for this thy Servant, whom thou hast delivered from the Miseries of this wretched World, and from the Body of Death, and all Temptation, and as we trust, hast brought his Soul, which he committed into thy holy Hands, into sure Consolation and Rest. Grant, we beseech thee, that at the Day of Judgment, his Soul, and all the Souls of thine Elect, departed out of this Life, may with us, and we with them, fully receive thy Promises, and be made perfect altogether, through the glorious Resurrection of thy Son, Jesus Christ, our Lord.*

THE Psalms appointed for this Office were, the hundred and sixteenth, the hundred and thirty ninth, and the hundred and forty sixth: And the Rubric directed them to be said in the Church, either before or after the Burial of the Corps. After the Psalms, was read the Lesson out of the fifteenth Chapter of the first Epistle to the *Corinthians*: At the End of which were the lesser Litany, the Lord's Prayer, and the following Suffrages,

Priest. *Enter not, O Lord, into Judgment with thy Servant.*

Answer. *For in thy Sight no living Creature shall be justified.*

Priest. *From the Gates of Hell*

Answer. *Deliver their Souls, O Lord.*

Priest. *I believe to see the Goodness of the Lord,*

Answer. *In the Land of Living.*

Priest. *O Lord, graciously hear my Prayer:*

Answer. *And let my Cry come unto thee.*

THEN



THEN was added the following Prayer for the Person departed.

*O Lord, with whom do live the Spirits of them, that be dead; and in whom, the Souls of them that be elected, after they be delivered from the Burthen of the Flesh, be in Joy and Felicity; grant unto this thy Servant, that the Sins, which he committed in this World, be not imputed unto him; but that he, escaping the Gates of Hell, and Pains of eternal Darknes, may ever dwell in the Region of Light, with Abraham, Isaac, and Jacob, in the Place, where is no Weeping, Sorrow, nor Heaviness: And, when that dreadful Day of the general Resurrection shall come, make him to rise also, with the just and righteous, and receive this Body again to Glory, then made pure and incorruptible. Set him on the right Hand of thy Son, Jesus Christ, among thy Holy and Elect, that then he may hear, with them, these most sweet and comfortable Words; Come to me, ye blessed of my Father, possess the Kingdom, which hath been prepared for you, from the Beginning of the World; Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.*

THERE was also an Order for the Celebration of the holy Communion, at Funerals. The *Introit* was the forty second Psalm: The *Collect* was the same with that, which is now the last in our present Burial-Service, except one *Petition* in the Close, which ran thus,

*AND at the general Resurrection, in the last Day, both we, and this our Brother departed, receiving again our Bodies, and rising again in thy most gracious Favour, may with all thine elect Saints, obtain eternal Joy.*

THE *Epistle* was 1 *Thess.* iv. v. 13. to the End; the *Gospel*, *John* vi. v. 37, to v. 41.

THE

THE Order of the Purification of Women came next, in which the Psalm appointed was the hundred and twenty first; and the Woman was required to offer her Chrisom, and other customary Offerings. The Commination followed, which was then intituled, *The first Day of Lent, commonly called Ash-Wednesday*; and after that, the Declaration concerning the Ceremonies, why some were abolish'd, and some retain'd, with a few brief Notes, for the better Explication of some Things contained in the Book. The two first related to the Habits then enjoyn'd; the three last were, as follows;

*As touching kneeling, crossing, holding up of Hands, knocking upon the Breast, and other Gestures; they may be used or left, as every Man's Discretion serveth, without Blame.*

*Also upon Christmas-Day, Easter-Day, the Ascension-Day, Whitsunday, and the Feast of Trinity, may be used any Part of holy Scripture, hereafter to be certainly limited and appointed, instead of the Litany.*

*IF there be a Sermon, or for other great Cause, the Curate by his Discretion may leave out the Litany, Gloria in Excelsis, the Creed, Homilies, and the Exhortation to the Communion.*

THIS was the State of our first *English Liturgy*; in which, our Reformers had, with great Discretion, chose rather to retain some Things, which might otherwise have been lawfully omitted, than, by going too far at first, to stagger Men of weak and prejudiced Minds, whom moderate Compliances might bring to Temper, and reconcile to the Reformation. The Book was received, with general Satisfaction; and the most rigid Adversaries could not charge it, after the strictest Scrutiny, with any Contradiction to the Word

Word of God: Nay, *Gardiner* himself confessed, that tho', if he had had a Hand in it, it should not have been so drawn up; yet since it was done, he thought the Use of it lawful, and that he would not only use it himself, but cause all the Clergy in his Diocese to do so too. In the Lady *Mary's* Family it was indeed rejected, she pretending, that it could not be valid, because established in the King's Minority: But in all other Places, it gained Ground daily; few thinking that our Reformers had gone too far, but many desiring, that, as soon as the Times would bear it, it might be reviewed, and made yet more perfect and complete.

IN *November* 1549, an Act passed, for appointing six Bishops, and six other learned Men, to draw up a Form of making and consecrating Archbishops, Bishops, Priests, and Deacons. From this Number of Bishops and Divines, the learned *Heylin* conjectures, that the same Persons who had been before employed in compiling the Liturgy, were now made use of, to draw up our Ordinal; Bishop *Day* only of *Chichester* being left out, on Account of his former Obstinacy in refusing to subscribe the Liturgy. In this, as in the former Work, they governed themselves by the Practice of the primitive Church, striking off the corrupt Additions of latter Ages: And leaving out the many superstitious Rites, with which the *Papists* had clog'd and defac'd the Beauty of those Offices, they reduced them to their original Purity and Simplicity. The antient *Pontificals* they observed to be burthen'd with the fewest Ceremonies; and that Prayer, and the Imposition of Episcopal Hands, were, in the first Ages, thought the only Essentials of Ordination: And therefore, having retained these, and sufficiently provided for the Decency and Order of those solemn Offices,



ces, they saw no Reason, why any should be offended, at the Omission of the Sandals, Gloves, Ring, and other modern superstitious Rites.

THE most material Differences between this first Ordinal and that now in Use, were as follows. The Deacons were allowed to be ordained at one and twenty Years of Age; and when they were to be presented to the Bishop, each of them was to have on a plain Alb. The Prayer of St. *Chrysostom* was used at the End of the Litany; and the first Epistle out of *1 Tim. iii.* was continued to the End of the Chapter. The Oath of Supremacy contained a solemn Renuntiation of the Authority of the Bishop of *Rome*, a Protestation never to consent to the Re-establishment of it, and a Promise to resist it to the utmost of their Power, and inviolably to observe all the Statutes made for the Extirpation thereof; together with a large Acknowledgment of the supreme Headship of the King, and a Declaration, that they reputed all Oaths formerly taken in Favour of the Papal Supremacy as vain and annihilate. The Oath ended thus; *So help me God, all Saints, and the holy Evangelists.* After the Delivery of the New Testament, one of the Deacons was to put on a Tunicle, and read the Gospel of the Day.

At the beginning of the Form of ordering of Priests, were placed the fortieth, the hundred and thirty second, and the hundred and thirty fifth Psalms; one of which was to be sung for the *In-troit*. The Epistles were *Acts xx. v. 17, to v. 36.* and *1 Tim. iii.* throughout: And the first Gospel was, *Matt. xxviii. v. 18, to the End*; the second, that out of the tenth of St. *John*, which is now used; and the third was, *John xx. v. 19, to v. 24.* The Gospel was succeeded by the *Veni Creator*; after which the Candidates for the Priesthood were

to be presented to the Bishop in plain Albs. Then the Litany was to be said, with the Collect now placed before the Epistle and Gospel; and the Oath of Supremacy was administered to them all. The large Exhortation, and the Ordination Vows followed next; and in the Prayer said by the Bishop at the End of them, after the Words *begun in you*, was added, *until the Time be shall come at the latter Day to judge the Quick and the Dead*. After the Imposition of Hands, the Bishop was to deliver the Bible to each of them in the one Hand, and the Chalice with the Bread in the other; saying, *Take thou Authority to preach the Word of God, and to minister the holy Sacraments in this Congregation*. By a Rubric at the End it was directed, that when the Orders of Deacon and Priest were both conferred on the same Day the *Introit* and all other Things at the Communion should be used, as they are appointed at the Ordering of Priests; and the whole third Chapter of the first Epistle to *Timothy* was to be read for the Epistle, immediately after which the Deacons were to be ordained.

AT the Consecration of a Bishop, one of the *Introits* inserted in the Form of Ordering of Priests was to be used; and the Gospel in that Office, out of the tenth of *St. John*, was appointed for one of the Gospels in this. The Bishop elect, having on his Surplice and Cope, was to be presented by two Bishops in Surplices and Copes, with their pastoral Staves in their Hands. After the Imposition of Hands, the Archbishop was to lay the Bible on his Neck, saying, *Give heed to Reading*, &c. as in the present Form: And then he was to put into his Hands the pastoral Staff, saying, *Be to the Flock of Christ a Shepherd*, &c.

IN 1551, the Reformation having now gained Ground considerably, and Men's Minds being drawn off from their inveterate Prejudices; it was thought a proper Season, to review the Liturgy, and to give Satisfaction to the Consciences of those who had entertained diverse Scruples against some Parts of it, by such Alterations, as, upon mature Deliberation, should be found useful and expedient. Who the Persons were, that were employed to make this Review, is not mentioned. The learned *Heylin* is of Opinion, that they were the same, who first compiled it: And indeed there is no good Reason to think otherwise; for they were still in the same Repute for their great Learning and Piety, and as much in Favour at Court, as ever. Nay, the Silence of the Historians of those Times, which is urged by some, as an Objection against this, is rather a strong Argument for it: For if the same Persons, who first compiled the Liturgy, were now employed to review it, it is easy to account for their Silence; whereas if this Review had been committed to different Hands, the Omission of so material and important a Circumstance would have been an unpardonable Neglect.

THE chief Alterations, in this Review, were these, which follow. At the End of the Preface was added a Rubric, enjoining all Priests and Deacons to say daily the Morning and Evening Service, privately or openly, unless they were hindered by preaching, studying of Divinity, or some other urgent Cause; and to let a Bell be toll'd some convenient Time before they began, that those who were disposed might come to hear God's Word, and to pray with them. The Declaration concerning Ceremonies was placed next after the Preface; and the explanatory Notes, which followed



in the first Liturgy, were omitted. The Service was to be said in that Part of the Church, Chapel or Chancel, where the People could best hear: And the Use of the Alb, Cope, and Tunicle, was prohibited; the Priest or Deacon, being only to wear a Surplice, and the Bishop, or Archbishop, his Rochet. In the Beginning of the daily Morning Service, were added the Sentences, Confession, and Absolution. The Responses after the Lord's Prayer ran in the plural Number; and the *Hallelujah* at the End of them, was omitted; as was also the Order for singing the Lessons, Epistles, and Gospels, and for the Use of the Song of the three Children in *Lent* only. The hundredth Psalm was inserted, to be used sometimes after the second Lesson, in the Morning; as were also the ninety eighth, to be used after the first, and the sixty seventh, after the second Lesson, in the Afternoon. The *Athanasian* Creed, which in the first Book was appointed only on the great Festivals, was now directed to be said on so many of the Saints Days, that it came in Course once a Month. The Litany was placed next to the Morning and Evening Service; and the Use of it was enjoined on *Sundays*, as well as *Wednesdays* and *Fridays*. The occasional Collects for Times of Dearth and Famine, of War, and of any common Plague or Sicknefs, were added at the End of it. The *Introits* were all omitted; as was likewise the double Communion at *Christmas* and *Easter*, the Collect, Epistle, and Gospel, which were retained, being the same with those now in Use: And the Hymn for *Easter-day*, which was in the first Book ordred to be sung before Matins, was now appointed instead of *Venite exultemus*, the *Hallelujahs*, Versicles, and Collect at the End, being omitted. The Collect for *Easter-day* was to

be repeated on *Low-Sunday*. The Feast of *St. Mary Magdalen* was struck out of the Calendar; the Collect for the Feast of *St. Andrew* was changed for that now used; and the Gospel for *Whitsunday* continued, as at present, to the End of the Chapter.

IN the Title of the Communion-Office, the Words, *commonly called the Mass*, were omitted: And it was to be said in the Body of the Church or Chancel, where Morning and Evening Prayer were appointed to be said; the Priest standing on the North Side of the Table. The Office began with the Lord's Prayer, and the Collect for Purity; after which the ten Commandments were inserted, with a brief, but most pious Petition, at the End of each, for the Forgiveness of our past Offences against them, and for Grace to keep them more perfectly for the future. The Words, *militant here on Earth*, were added to the Preface of the Prayer for the whole State of Christ's Church; and the latter Part of it, in which Thanks were returned for the Virtues and Graces of the blessed Virgin and other Saints, and the Faithful departed were prayed for, was omitted. A new Exhortation was added, to be used, when the People were negligent in coming to the holy Communion; the Substance of the former Part of which is contain'd in the second Exhortation now in Use: But the latter Part was address'd to them, who, according to an irreligious Custom of those Times, would stay out of Curiosity during the Administration of the Eucharist, and not communicate; whom the Minister was to rebuke for this great Offence, in the following Words:

AND whereas ye offend God so sore, in refusing this holy Banquet, I admonish, exhort, and beseech you, that unto this Unkindness ye will not add any more; which Thing ye shall do, if ye stand by as Ga-

zers and Lookers on them that do communicate, and be no Partakers of the same your Selves : For what Thing can this be accounted else, than a farther Contempt and Unkindness unto God ? Truly it is a great Unthankfulness, to say Nay, when ye be called ; but the Fault is much greater, when Men stand by, and yet will neither eat nor drink this holy Communion with others. I pray you, what can this be else, but even to have the Mysteries of Christ in Derision ? It is said unto all ; Take ye, and eat ; Take and drink ye all of this ; do this in Remembrance of me. With what Face then, or with what Countenance, shall ye hear these Words ? What will this be else, but a neglecting, a despising, a mocking of the Testament of Christ ? Wherefore, rather than you should so do, depart you hence, and give Place to them that be godly disposed. But when you depart, I beseech, ponder with your Selves, from whom you depart ; ye depart from the Lord's Table, ye depart from your Brethren, and from the Banquet of most heavenly Food. These Things, if ye earnestly consider, ye shall, by God's Grace, return to a better Mind ; for the obtaining whereof, we shall make our humble Petitions, while we shall receive the holy Communion.

THE other Exhortations were transposed and altered, and the Clause relating to auricular Confession was omitted.

THE Rubric, which required Water to be mixed with the Wine, was struck out ; and the Exhortation to confess to God and to his holy Church, was thus altered ; *Make your humble Confession to Almighty God before this Congregation here gather'd together in his holy Name.* The proper Prefaces were to be continued, as at present ; and the *Trisagium* was reduced to its present Form. In the Prayer of Consecration, the Petition for the Sanctification



tion of the Elements by God's Word and Spirit, that they might be to us the Body and Blood of *Christ*, was changed into a Prayer, that *we receiving the Creatures of Bread and Wine, according to our Savior's Institution, might be made Partakers of his most blessed Body and Blood.* At the Distribution of the Bread, instead of, *The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life*; which was the Form in the first Liturgy; was substituted this Clause, *Take and eat this, in Remembrance, that Christ died for thee, and feed on him, in thine Heart, by Faith, with Thanksgiving.* And at the Delivery of the Cup, instead of the first Form, *The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and Soul, unto everlasting Life*; the Minister was to say, *Drink this, in Remembrance that Christ's Blood was shed for thee, and be thankful.* The oblatory Prayer was removed into the Post-Communion, and reduced to its present Form: The Sentences appointed to be used in the Post-Communion were omitted; and the Method and Order of the whole Office was altered to much the same State in which it now stands.

THE Bread was directed, by a Rubric at the End, to be such, as is usually eaten, but the best, and purest, that can possibly be gotten; and it was now ordred to be given into the Hands of the Communicants. The Bread and Wine were to be provided by the Curate and Church-Wardens, at the Charge of the Parish; and the Parish was to be released of those Sums of Money, and other Duties, which they before used to pay in Course, upon that Account. Every Parishioner was required to communicate at least three Times a Year, of which *Easter* was to be one;

and he was then to reckon with the Minister or his Deputy, and pay him all Ecclesiastical Duties then due. A new Rubric was also added, in which the Reason, why the Posture of Kneeling was retained, is declared; and the Determination of the Church in that Affair is vindicated, from a groundless Objection of seeming to countenance the corporal Presence.

IN the Office for Baptism, the Sign of the Cross on the Child's Breast, the Exorcism, the Chrisom, the two last of the Interrogatories, the Trine-Immersion, and the Unction, were omitted, with the Rubric concerning the monthly Change of the Water, and the Prayers then to be used; and the Lord's Prayer, and the Thanksgiving after the Baptism of the Child, were added.

IN Confirmation, the Sign of the Cross was omitted; as was also the delivering the Gold and Silver to the Bride in the Form of Matrimony, with the Passages thereto alluding. The apocryphal Instance of *Toby* and *Sarah* in the first Collect, was changed for that of *Isaac* and *Rebecca*; and the Sign of the Cross at the Benediction of the married Couple was laid aside. In the Order for the Visitation of the Sick, the Psalm at the Beginning, the offensive Clause concerning *Toby* and *Sarah*, and the Unction of the sick Person, were expunged; and the Communion was always to be consecrated at the sick Man's House. In the Burial-Office, the Prayers for the Person to be interred, the proper Psalms, the Suffrages, and the Order for the Communion, were struck out. The Rubric in the Office for Churching of Women, concerning offering the Chrisom was omitted: And the Title of the Communion was thus altered, *A Communion against Sinners, with certain Prayers to be used diverse Times in the Year.*

THE Offices of Ordination, drawn up in 1549, were now added to the Liturgy, and establish'd as a Part of it, with these few Alterations. The Vestments therein required, and the *Introits*, were laid aside in this, as in all other Parts of the Book; the shocking Appeal to the Saints and Evangelists at the End of the Oath of Supremacy, was struck out; and the Ceremonies of delivering the Chalice with Bread at the Ordination of a Priest, and the laying the Bible on the Neck, and putting the pastoral Staff into the Hand, at the Consecration of a Bishop, were omitted.

THESE were the chief Alterations in this Review; and none of the learned and pious Divines of our Church, at that Time, expressed any Dissatisfaction concerning them, or murmured at the Omission of those Usages, which the worthy Compilers of our Liturgy thought it expedient, and requisite, to discharge. But of late great Clamours have been made against this second Liturgy, and many Reproaches thrown on those excellent Pillars of our Church, who had the Care of the Review, by Men of factious and turbulent Spirits, who seek to acquire a Name, by breaking the Unity of the Church, forming separate Congregations, and advancing themselves to be Heads of a Party. The Clamour was begun by Mr. *Stephens*, carried on by Mr. *Whiston*, and has of late been revived and improved by Mr. *Collier*, and Dr. *Brett*. The Pretence is, that this Review was made to humour *Calvin*, *Bucer*, and *Peter Martyr*; that the Liturgy was modelled according to their Fancy; its Beauty and Order defaced, and the most primitive and catholic Usages expunged, to gratify the unreasonable Importunity of those Foreigners. For their Humour, it is pretended, that the Water, tho'



Part of the instituted Matter of the Cup, was laid aside ; the Prayer for the Saints departed omitted, tho' that was an implicit Renuntiation of the Communion of Saints ; and the Invocation of the Holy Ghost and Oblation, tho' necessary to the complete Consecration of the Elements, expunged. So heavy a Charge on our Reformed Church, that all which the Malice of the Papists hath yet invented, falls short of it ! As if our Bishops and Clergy were Men of such abandon'd Consciences, so void of all Sense of Religion, as to prefer the gratifying the unreasonable Prejudices of two or three Men, of less Learning and Reputation than themselves, to *Christ's* own Institution, and the due Administration of his Sacraments ; and as if, after their many grievous Accusations against the Church of *Rome*, for daring to mutilate *Christ's* Institution, by taking away the Cup from the Laity, they themselves would so far incur the same Condemnation, as sacrilegiously to take away one Half of the instituted Matter of that Cup !

NOTHING but a desperate Cause could ever drive Men of so great Learning and Knowledge, to cast such grievous and groundless Reproaches on our whole Reformation : And notwithstanding their pretended Zeal for the Restoration of King *Edward's* first Liturgy ; it is most evident from their late Conduct, that they have in Reality as little Regard for that, as for this second ; having, according to their several Humours, set it aside, to make Way for their own novel Compositions. Mr. *Stephen's* new Office for the Communion led the Way ; Mr. *Whiston* publish'd his Reformation of the Whole in 1713 ; and Mr. *Collier*, and Dr. *Brett*, who, excepting his *Arianism*, agree with him in most of the rest of his Alterations,

Alterations, have publish'd their new Offices for the *Communion, Confirmation, and Visitation of the Sick*; and have rejected all, who will not bow to their stubborn Humour, in receiving them, as Schismatics from the Catholic Church. From Men of such a Spirit, we need not wonder at so scandalous a Representation of our Reformed Church; nor that the most gross Untruths are with so great Zeal and Confidence advanced and propagated, to support their otherwise desperate Cause.

BUT it is not enough, to call them Untruths, without proving them such; that would be too like the Confidence of those, whom I am censuring. I shall therefore produce some plain Proofs, that neither *Calvin, Bucer, nor Peter Martyr*, were designed to be humoured, or gratified, in these Alterations.

AND first for *John Calvin*. It is confessed by Mr. *Collier* himself, in his *Church-History*, p. 253. Vol. 2. that when *Calvin* offered his Assistance to Archbishop *Cranmer*, about the Time of compiling the Liturgy, *it was rejected*. The Archbishop knew the Spirit of the Man, his Obstinacy, Self-sufficiency, and Contempt of the most primitive Antiquity; and was therefore resolved, not to let him have any Hand in the *English* Reformation. And what had he done since, to recommend himself to the Archbishop's Esteem, or to give him any Occasion, to entertain more favorable Thoughts of him? On the contrary, he had taken all Opportunities to detract from, and revile our Reformation; and was continually importuning the Duke of *Somerset*, to alter, and lay aside, every Thing that disagreed with his own Passion and Prejudice. Had he been in such Esteem with the Bishops, as this Story implies, he  
would

## clxxxviii The APPENDIX.

would have had no Reason to address himself with so great Zeal to the *Protector*: And tho' his Letters might have had so much Influence on the Duke, as to prevail with him to apply to the Bishops, for altering Things according to *Calvin's* Judgment; of which yet there is no Evidence: We have no Reason to suspect, that the Bishops shewed any more Regard to his Interposition then, than when at *Calvin's* Request he interceded for their dispensing with *Hooper's* wearing the Episcopal Vestments. Nay, I think, nothing can be a plainer Proof of his being wholly disregarded in this Affair, than that Epistle of his to Archbishop *Cranmer*, which Mr. *Collier* quotes, *Ibid.* p. 300, and thinks, most probably to have been wrote, after the Review of the Common-Prayer; in which he speaks reproachfully of our whole Reformation, and says, *that there was so much Popery and intolerable Stuff still remaining, that the pure Worship of God was not only weakned, but in a Manner stifled and overlaid with it.* These harsh Expressions would never have fallen from *Calvin's* Pen, if the Liturgy had been modelled according to his Directions: But may very naturally be supposed to be the furious Expressions of his Resentment, on Account of the Disrespect shewn him, in refusing to obey his Dictates, and comply with his unprimitive Platform. And to give a farther Proof of his great Disesteem of this second Liturgy; when his Judgment concerning it was asked, by the factious Party at *Francfort*, his Answer was, *That there was not in it that Purity, which was to be desired; that it contained many Relicts of the Dregs of Popery, and many tolerable Fooleries; that tho' it was lawful to begin with such beggarly Rudiments, yet it was the Duty of learned and godly Ministers, to procede farther, and set forth something more refined*  
from



from Rust and Filthiness; and that, if godly Religion had flourished in England, many Things ought to have been better corrected, and many others quite taken away. This is very full and clear; and yet there is another Passage in this Letter, which seems to allude more directly to his having been hitherto repulsed by our Bishops: *Perhaps*, says he, *I speak in vain to those Men, who esteem me not so well, as to vouchsafe to admit the Counsel that comes from such an Author.* What can be the Reason of this Distrust of Calvin, but his past Experience, how little Regard had been shewed to his Judgment, in the whole Course of the *English* Reformation? And when we consider, that this was spoken, with a particular Eye to the second Liturgy, we must be wilfully blind, if we cannot discern in it most plain Tokens, that he was not yet recovered from the Mortification of not being consulted in the Review of the Common-Prayer.

As to *Bucer* and *Peter Martyr*; it cannot be said of them, as it has been of *Calvin*, that their Judgment was not asked in this Review: For being Men of great Learning, and of a moderate and peaceable Disposition, they had been invited over by Archbishop *Cranmer*, and were made Divinity Professors in the two Universities. *Bucer* in particular was so noted for his Moderation, and discreet and regular Way of proceeding in the Reformation of the Popish Corruptions; that *Calvin*, who was always for running into Extremes, thought it necessary to write to him on this Occasion, and to caution him against falling into his *old Fault*, as he is pleased to call it, of suggesting and approving of moderate Counsels. But how little Influence this Letter had upon *Bucer*, we may clearly discern from his Conduct in the Case of  
Mr.

Mr. *Hooper*. For when *Calvin* encouraged that mistaken Man to persevere in his Opposition to the Episcopal Vestments, and wrote to the Protector to patronise his Cause, and screen him against the Bishops; *Bucer* on the contrary, press'd him to conform to the Injunctions of his Superiors, answered all his Scruples solidly and judiciously, and exhorted him instead of quarrelling at the Ceremonies of the Church, to turn his Zeal against the Sacrilege of the Courtiers, the Neglect and Contempt of Ecclesiastical Discipline, and the dissolute and licentious Manners of the Age. *Peter Martyr* was not less zealous for *Hooper's* Compliance than *Bucer*, and their joint Labours had the desired Success. Their prudent Carriage, and great Affection to our regular Constitution, so well recommended them to the Esteem of our Bishops, that it was thought expedient, to lay a *Latin* Translation of the Liturgy before them, and desire their Opinions, what Explanations, or Emendations, were requisite to be made. But there is a wide Difference between asking their Advice, and adding or omitting, according to their Humour and Fancy. If some Particulars were alter'd agreeably to their Judgment; it was, because our Bishops thought the Reasons, which they gave, for making those Alterations, conclusive and convincing: In other Things, where their Objections had less Force, they were as freely rejected. Their Arguments were, as they ought, allowed their due Weight; but their Humour was gratified in nothing. Nay, so far were they from having such Influence over the Bishops, as to prevail with them, to reform according to their Directions; that it appears from a Letter of *Peter Martyr* to *Bucer*, quoted by Mr. *Collier*, p. 310. that they were intirely ignorant, what

what Alterations the Bishops intended to make, and had not Confidence enough to inquire. In this Letter, *Peter Martyr* tells *Bucer*, that the *Archbishop* had acquainted him, that some Alterations were agreed on, but that he durst not presume to ask him what they were : And then, as if he were conscious to himself, that they were not so agreeable to his Directions, as he could wish ; he goes on to flatter himself with a vain Hope, that if the Bishops did not consent to alter what was necessary, the King would do it himself, and recommend it to the next Session of Parliament.

AND NOW, I think, I have fully confuted this bold and groundless Calumny ; and shall only add this one Fact, in Confirmation of what has been said before, viz. that Bishop RIDLEY, who was a Man, the best skill'd in the Writings of the Fathers, and the Doctrines and Usages of the primitive Church, of any of our Reformers, and who was never yet suspected of paying too great a Deference to the Opinions of these Divines, was the most forward of all the Bishops, in using this second Liturgy : For on *All-Saints-Day*, which was the Time appointed for its taking Place, he officiated by it, in the Forenoon, at *St. Paul's Cathedral* ; and in the Afternoon, preached at *St. Paul's Cross*, in Defence of the Alterations, expatiating thereon so largely, that the Audience went home by Torch-light.

BUT it is farther objected by our *modern Innovators*, that the Parliament declared the first Liturgy to have been finished by the Aid of the Holy Ghost : And that no such Encomium was passed on the second ; but that, on the contrary, the Scruples, which occasioned the Review, are said to have proceeded rather from Curiosity, than any worthy Cause. I must confess, I am very much  
+ surpri-



surprised, to see this Objection made, by Men, who have wrote, with so much commendable Zeal, and so good Success, for the Independency of the Church on the State. Are we then, at last, to decide Controversies of Religion by Acts of Parliament, and appeal to the Statute-Book for the Essentials of *Christian* Worship? To what Purpose has so much fruitless Pains been taken, to assert the spiritual Power of the Clergy, independent on the Civil Magistrate; if a Matter of this Importance is to be refer'd to the Authority of Lords and Commons, and the Merits of the Cause must depend on their *Lay-judgments*? And yet thus it must be, if we allow the Encomium bestowed by the Parliament on King *Edward's* first Book, to over-balance the Judgment and Authority of its Compilers, who reviewed and altered it; of the Governors of the Church, who established the Book so altered; of the whole Clergy, who without Scruple officiated by it; and of the Martyrs, who defended it by their Disputations, adorned it by their constant Use thereof during their Confinement, and at last sealed it with their Blood. This was the Book, which Archbishop *Cranmer* offered to defend against the World, and which Bishop *Ridley* so highly extolled, in his Letter to the Exiles at *Francfort*; this is the Book, which the other Martyrs hug'd at the Stake, with Marks of the greatest Esteem and Veneration, and recommended as a Legacy to their dearest Friends and nearest Relations. To transcribe the many noble Encomiums they bestowed upon it, would be too large for the present Undertaking: I shall therefore only add the Judgment of one of the most eminent of them, Dr. *Rowland Taylor*, concerning the Review of the Liturgy; who having mentioned, with what great Deliberation it

was

was at first compiled, and how joyfully it was received, goes on thus, *Which Book was never reformed but once; and yet by that one Reformation, it was so fully perfected according to the Rules of our Christian Religion, in every Behalf, that no Christian Conscience could be offended with any Thing therein contained: I mean, of that Book reformed.* So far was this great Divine from thinking, that any Essential of Christian Religion was omitted in the Review; that on the contrary, he thought the Liturgy was thereby *perfected in every Behalf*, so that there lay no just Exception against it: Nay, by adding, in the Close, a Limitation of what he speaks, to the Book so reviewed, he plainly insinuates, that in the first Book there were some Things, at which a good Christian's Conscience might justly be offended. And is all this to be overthrown by a Citation from an Act of Parliament; and that too in very ambiguous Terms? For I am satisfied, that they themselves, who repeat it with such an Air of Triumph, can hardly fix on any determinate Sense of the Words, or clearly explain what they mean. An immediate Inspiration, and infallible Direction of the Holy Ghost, they confess, they do not pretend to extend them to: And if not, it would be of Service, to know, in what Manner they understand the Holy Ghost to have assisted at the Compiling of the first Book; what Argument they can draw from the Expression so explained and limited; and what Cause there is to think, that the Holy Ghost did not assist in the same Manner, at the Review.

To each of these Particulars I shall speak, as briefly as I can. The Aid of the Holy Ghost, by which the first Book is said to have been finish'd, cannot be so properly applied to any  
 o Thing,

Thing, as to the blessed Influence of the Spirit of God on the Minds of its Compilers, directing them in their sincere Endeavours to purge the Offices of the Church from the vain Superstitions and dangerous Corruptions of Popery, and to restore the public Worship of God to its ancient Purity and primitive Beauty of Holiness. The Glory of so great a Progress in this excellent Work is there humbly and thankfully ascribed, not to any Wisdom of Man, but to the Aid of the holy Spirit of God. And now what Argument can the Faction draw from the Expression thus explained and limited? Will they say, that because the Holy Ghost assisted them, to purge away the *Romish* Corruptions and Innovations, therefore no Errors could be left unexpunged, none of the old Leaven of Popery, but what must necessarily be purged out? To pretend this, is a direct Contradiction to their own Concession, that the Holy Ghost did not assist by an immediate Inspiration and infallible Direction; and is as manifestly contrary to plain Matter of Fact: For what is Lay-Baptism, allowed of, nay directed, by the Rubrics of the first Book, but one of the gross and detestable Corruptions of the See of *Rome*? And are not some of the Expressions in the Form of Exorcism at Baptism, the unprimitive Practice of putting the Bread into the Communicant's Mouth, and the repeated Use of the Apocryphal Instance of *Toby* and *Sarah*, very clear Proofs, that the Service was not yet entirely purged from the Innovations of the latter and darker Ages? Nay, do we not find them, some Time after this, in the first Ordinal, closing the Oath of Supremacy with an Appeal to the Saints and holy Evangelists, as well as to God? which is to confess them omniscient, and to pay them proper  
divine



divine Worship. Since then the first Book was not intirely purged from the *Popish* Corruptions; and since it is asserted in the very Act, which our Adversaries appeal to, that by the Review *the Prayers and Service were explained, perfected, and made more earnest and fit to stir Christian People to the true honouring of Almighty God*, as Mr. Collier himself observes, *Ibid.* p. 321: What Cause is there to think, that the Holy Ghost did not assist at the reviewing, in the same Manner as at the compiling of the Liturgy? To offer their own Prejudices in Favour of the Usages then rejected as a Reason to the contrary, is poorly and shamefully to beg the Question; and to pretend, as Mr. Collier does in the Place before-quoted, that from the Commendations given the first Liturgy, one may reasonably infer, that this Clause was rather added to recommend the second, than to fasten any Blemish or Abatement on the first Book, is a gross Contradiction to common Sense, and a mean Prevarication unworthy of so great and judicious a Writer. For how can it be supposed, that the first Book was then explained, perfected, and made more fit for the true honouring of God; without supposing at the same Time, that in Comparison with the second Book, it was chargeable with Ambiguities, Imperfections, and Improprieties? And are those no Blemishes or Abatements? Nay, does not the Parliament, when it attributes the explaining of the first, perfecting the second, and correcting the last, to the Review; give a most honourable Testimony to the second Liturgy, and manifestly prefer it to the first, in many most valuable Respects? Whatever Opinion they might have of the Scruples which occasion'd the Review, it is clear from hence, that they had the greatest Esteem for the Alterations then made;

and they would never have spoken of it with so much Honour and Respect, if they had not believed, that the Holy Ghost assisted the Reviewers, in the same Manner as they thought he did the Compilers.

AND now, I cannot but expostulate with these unhappy Men, in the Words of that great Ornament of our Church, Bishop *Jeremy Taylor*, in the Preface to his *Apology for authoris'd and set Forms of Liturgy*, accommodated to the present Occasion. “Who shall dare to violate this Priest-  
 “ly Book, which so many Confessors have con-  
 “signed, and so many Martyrs have hallowed  
 “with their Blood? How shall we call them  
 “Martyrs, if we deny their Faith? How shall  
 “we celebrate their Victory, if we dislike their  
 “Cause? If we believe them to be crowned,  
 “why shall we deny, that they *strove lawfully*?  
 “So that if they, dying in Attestation of this  
 “Book, were Martyrs, why do we condemn  
 “the Book, for which they died? If we will  
 “not call them Martyrs, it is clear, we have  
 “changed our Religion since then; and then it  
 “should be considered, whither we are fallen.  
 “The Reformers of King *Edward's* Time died  
 “for it; in Queen *Elizabeth's* Time they avowed  
 “it, under the Protection of an excellent Prin-  
 “cess; but in the sad Interval of Queen *Mary's*  
 “Reign it suffered Persecution: And it is but an  
 “unhandsome Compliance, for Reformers to be  
 “unlike their Brethren, and to be like their Ene-  
 “mies; to do, as do the *Papists*, and only to  
 “speak great Words against them. And it will  
 “be sad to live in an Age, that should disavow  
 “King *Edward's* and Queen *Elizabeth's* Religi-  
 “on, and Manner of worshipping God: And in  
 “an Age, that shall do, as did Queen *Mary's*  
 “Bishops,

“ Bishops, reject and condemn the Book of Common-Prayer, and the Religion contained in it.”

AFTER what has been said, I hope, there is nothing wanting, fully to vindicate our Reformed Church, from the groundless and wicked Aspersions, which have of late been, with such astonishing Confidence, advanced against it: Especially, when it is farther considered, that after the Death of Queen *Mary*, and the Accession of her Sister *Elizabeth*, when the *Latin* Service was again put down, and the *English* Liturgy ordered to be reviewed and restored; tho’ *Cecil*, and some other of the Courtiers were for having King *Edward’s* first Book establish’d, or at least, to have some Particulars in it again received, as Prayers for the Dead, the Petition for the Descent of the Holy Ghost on the Eucharistic Elements, and the delivering the Bread into the Mouth of the Communicant: Yet the most learned of our Divines were against both those Proposals, and pitched on the second Liturgy to be established, with some few Alterations and Corrections.

THE Persons employed in this Review were, Doctor *Matthew Parker*; afterwards Archbishop of *Canterbury*.

Doctor *William May*,  
and  
Doctor *Richard Cox*, } two of the Original  
Compilers.

Doctor *James Pilkington*; afterwards Bishop of *Durham*.

Mr. *Edmond Grindall*; afterwards Bishop of *London*, and successively Archbishop of *York* and *Canterbury*.

Doctor *William Bill*; afterwards the Queen’s Almoner, and Dean of *Westminster*.

Mr. *David Whitehead*. And,

Sir *Thomas Smith*.



ON Account of Dr. *Parker's* Sickneſs, Dr. *Edmond Guelt*, who was afterwards ſucceſſively Biſhop of *Rocheſter* and *Sarum*, was appointed to act for him, as often as his ill State of Health conſtrained him to be abſent.

THOSE few material Alterations, which were made in this Review, were, as follows. A Table of proper Leſſons for all the Sundays in the Year was added, and that for Holy-Days completed. In the reading of the firſt Chapter of *St. Matthew*, or the third of *St. Luke*, the Genealogies were ordred to be omitted: And in Leap-Years, the *Pſalms* and Leſſons for the twenty third Day of *February*, were to be uſed again the Day following; except it were on a Sunday, which had proper firſt Leſſons appointed in the Table. The Habits injoined by the firſt Book of King *Edward* were reſtored: And the Morning and Evening Service were appointed to be ſaid in the accuſtomed Place of the Church, Chapel, or Chancel; and the Chancels were to remain, as in Times paſt. The Petition, in the Litany, to be delivered from the *Biſhop of Rome*, and all his deteſtable Enormities, was expunged; that no needleſs Offence might be given to thoſe of the *Romiſh* Perſuaſion: And in that for the Queen, the Words, *Strengthen in the true worſhiping of thee, in Righteouſneſs and Holineſs of Life*, were added. At the End of the Litany, was inſerted a Prayer for the Queen, and another for the Clergy, with the Collect, which begins, *O God, whoſe Nature and Property*, &c. and the Bleſſing out of *2 Cor. xiii. 14.* And the ſecond of the Collects now appointed to be uſed in Time of Dearth and Famine, was omitted. In the Communion-Office, at the Delivery of the Elements, the Form appointed in King *Edward's* firſt Book, and that which was ſubſti-

substituted in its Stead in the second, were both joined together ; and the Declaration concerning the Intention of the Church, in requiring the People, to receive it kneeling, was expunged. These were all the material Alterations in the Liturgy, during this Reign : The correcting and perfecting the Table of Lessons for *Sundays* and *Holy-Days*, was indeed, in Order of Time, something later than the rest ; but I thought it would be most proper, to give the whole in one View.

THE *Papists*, not being able to find any Thing in the Liturgy contrary to the Word of God, or the uncorrupted Doctrine of the purest Ages of Christianity, continued to frequent our Church, and communicate in our Prayers and Sacraments. The foreign Embassadors of that Persuasion resorted daily to our public Worship ; and those ridiculous Fables and sophistical Objections, which have been since raised, against the Ordinations of our Bishops, and the Purity of our Liturgy, were then unknown and unthought of. Nay, the Pope himself offered to confirm the *English Common-Prayer-Book*, on Condition, that his Supremacy were again received : But when he found it impossible to gain that Point, and that the *English* were resolved to act independent of his Authority, he, in a furious Zeal, excommunicated the Queen, and all who paid her any Allegiance ; upon which the *Papists*, after ten Years Compliance with the Reformation, broke out into an open Schism, and withdrew to separate Congregations.

THE *Puritans* were, in the mean Time, assaulting the Church with equal Malice ; and having by the Countenance of the Earl of *Leicester*, Sir *Francis Knollys*, *Walsingham*, and other leading Men at Court, acquired considerable Strength, during the Reign of this Queen, they were in

hopes, on the Accession of King *James*, to overturn the established Church, and triumph in its Ruins. To this Purpose they presented the King with the Address, commonly known by the Name of the *Millenary Petition*; in which they made grievous Complaints against the Church-Service, its Government and Discipline, and beg'd to be reliev'd from the intolerable Yoke. But that Prince was too wise, to be so easily imposed on, or to be prevailed with, rashly to alter the regular Constitution of our Church: And yet being willing to hear the utmost the *Puritans* could say, in Defence of their Non-Conformity, he gave Orders for a Conference of some select Bishops and Clergy, with the Chiefs of the dissenting Faction, at *Hampton-Court*. In this Conference, the King pleaded the Church's Cause, with uncommon Learning and Judgment; and at the Close, after an impartial Hearing of the strongest Arguments urged by the *Puritans*, declared, that if this were all they had to say, he would make them conform, or clear the Land of them.

Soon after this Conference, the Liturgy was ordered to be reviewed; some Particulars in it, especially in the Office for private Baptism, seeming liable to just Objections. In this Review, the Words, *or Remission of Sins*, were added to the Rubric before the Absolution: And a Collect for the royal Family was appointed to be said in the Morning and Evening Service; differing from the present in nothing but the Preface, which ran thus, *Almighty God, which hast promised to be a Father of thine Elect, and of their Seed*. A Petition for the royal Family was likewise added to the *Litany*; and at the End thereof, were inserted several new Forms of Thanksgiving; the first for  
Rain,



Rain, the second for fair Weather, the third for Plenty, the fourth for Peace and Victory, and the two last for Deliverance from the Plague. In the Office for private Baptism, the Rubrics, which seemed to countenance Lay-Baptism, were corrected, and the Administration thereof confined to the *lawful Minister*. In the Examination concerning this Baptism, the Questions about their calling on God for Grace, and their Persuasion of the Lawfulness of the Child's Baptism, were omitted; and the following Words inserted after the two first Questions; *And because some Things essential to this Sacrament may happen to be omitted thro' Fear or Haste, in such Cases of Extremity, therefore I demand farther of you.* The Title of the Office for Confirmation, was thus enlarged, *The Order for Confirmation, or laying on of Hands upon Children baptised, and able to render an Account of their Faith, according to the Catechism following*: And at the End of the Catechism, were added those excellent Questions and Answers concerning the Sacraments.

IN this State the Liturgy continued, till the Restoration of King *Charles* the second: At which Time, the King, in order to give Satisfaction, if possible, to the dissenting Teachers, appointed a Conference between them, and some of the most eminent of our Bishops and Clergy; and authorised them, to compare the *English Service-Book*, with the most ancient Liturgies of the primitive and purest Ages, and to make such Alterations and Corrections therein, as should be found necessary, or expedient to restore and preserve the Unity of the Church. The Commissioners met, at the Bishop of *London's* Lodgings, in the *Savoy*: But the Conference broke off without any good Effect, through the Perverseness and contentious Humor  
of

of the Dissenters; who not only revived all the old Objections against the Liturgy, but wracked their Brains, to invent new Cavils, and multiply trifling Exceptions. Nay, Mr. *Baxter*, in particular, had the Assurance, to draw up some Offices of his own, and calling them *The Reformed Liturgy*, to propose to have them established instead of the Book of *Common-Prayer*; and he had the Approbation of most of his Brethren for so doing.

SOON after this Conference, the Liturgy was reviewed in Convocation, received several considerable Improvements, and was brought to that Perfection, and finished Beauty, in which it now stands. Some few of the Alterations, which were then made, are taken Notice of in the Notes, which are occasionally inserted, on Bishop *Sparrow's Rationale*. Those, which remain, are as follows,

THE Rubric at the Beginning of Evening Prayer, *The Priest shall say, Our Father, &c.* without any Direction to use the Sentences, Exhortation, Confession, or Absolution, was thought dark and ambiguous: Wherefore they were printed at Length, in the Beginning of the Evening Service, as well as that for the Morning; and in both those Offices, after *Praise ye the Lord*, was added this Response, *The Lord's Name be praised*. *February* was no longer to borrow a Day from the preceding and following Months; the Psalms being ordred to be begun on the first, and to end on the twenty eighth or twenty ninth Day thereof; and Lessons were appointed for the twenty ninth Day, which was now to be accounted the intercalary Day, in Leap-Years. The *Gloria Patri* was ordred to be used, after every Partition of the cxix<sup>th</sup> Psalm; for which there was before no express Provision. The beginning of the Prayer for  
the

the royal Family was changed into, *Almighty God, the Fountain of all Goodness* : The Words *Rebellion* and *Schism* were added to the last Deprecation in the *Litany* ; and in the Petition for the Clergy, the Words *Bishops, Pastors and Ministers*, were altered into *Bishops, Priests and Deacons*. The Occasional Collects were divided from the *Litany* ; the Collect to be used in Time of Dearth and Famine, which had been struck out in Queen *Elizabeth's* Review, was restored ; and the Collects for *Ember-Weeks, the Parliament, all Sorts and Conditions of Men*, and the general *Thanksgiving*, were now first inserted. There was a proper Collect appointed for *Easter-Eve*, a Collect Epistle and Gospel for the sixth Sunday after *Epiphany*, and an Epistle for the Feast of the *Purification*. At the beginning of the Hymn, to be used on *Easter-day*, instead of *Venite exultemus*, the first Portion, *Christ our Passover*, &c. was added, as also the *Gloria Patri*, at the End. The Collects for the third Sunday in *Advent*, and *Innocents-Day*, were intirely new ; and considerable Improvements were made in several others, particularly that for the Festival of *St. Stephen*.

THE Epistles and Gospels were all taken out of the new Translation ; there being several material and just Objections, against diverse Passages of the old Version. The Rubric before the Prayer for *Christ's* Church, requiring the Priest then to place the Bread and Wine on the holy Table, was now added ; as also the Word *Oblations* in the Parenthesis towards the Beginning of that Prayer, and the Clause at the End, in which we bless God's Name for all his Servants departed this Life in his Faith and Fear. The Exhortations were corrected and improved ; and that Part which related to those, who stood gazing by,



by, whilst others communicated, without receiving themselves, was expung'd. The Directions to the Priest in the Margin of the Consecration-Prayer, to take the Bread, and break it, and to take, and lay his Hand on the Chalice, &c. were now inserted; as likewise the Rubric concerning the Manner of consecrating more Bread and Wine, when the first Provision is spent, before all have communicated; and those at the End, directing how to dispose of the Remainder of the consecrated Elements, and the Money given at the Offertory. The Declaration concerning the Intent of the Church, in requiring the Communion to be received kneeling, which was first inserted in King *Edward's* second Liturgy, and was omitted in the next Review under Queen *Elizabeth*, was now restored, to put a Stop to the unreasonable Clamors of the Dissenters; with this only Variation, that the Words *real and essential Presence* were changed into *corporal Presence*.

IN the Office for public Baptism, was added the following Interrogatory, *Wilt thou obediently keep God's holy Will and Commandments, and walk in the same all the Days of thy Life?* And in the Collect immediately preceding the Baptism of the Child, this Clause was inserted: *Sanctify this Water to the mystical washing away of Sin.* The Direction for dipping the Infant, at the Ministration of private Baptism, was omitted; it being supposed, that no Child that was capable of Immersion ought to be baptised at Home: And at its Reception into the Church, the Use of the Sign of the Cross was enjoined, in the same Manner as at public Baptism. And because the great Growth of Anabaptism during the late accursed Rebellion, had made it necessary, an Office was compiled for the Baptism of those of riper Years.

IN the Catechism, which was disjoined from the Office of Confirmation, two very inaccurate Expressions, in the Questions and Answers, inserted at the last Review, concerning the Doctrine of the Sacraments, were corrected. The first was in the Answer concerning the outward visible Sign of the Sacrament of Baptism, which was then thus expressed, *Water, wherein the Person baptised is dipped, or sprinkled with it, &c.* But it being thought a great Impropriety to put that Form, which was only dispensed with in Cases of extreme Necessity, upon a Level with the instituted Form of administering Baptism; the Answer was judiciously changed into, *Water, wherein the Person is baptised.* The other Emendation was in the Answer to the Question, why Infants were baptised, when by Reason of their tender Age they could not perform the Conditions required of them who came to that Sacrament: The Reply to which then was, *Yes, they do perform them by their Sureties, who promise and vow them both in their Names, &c.* But this having been justly excepted against, as too harshly and obscurely expressed, was now thus corrected; *Because they promise them both by their Sureties, &c.*

THE Preface to the Office for Confirmation was abridged, and appointed to be read before the Administration of it: And the solemn Stipulation for taking the baptismal Vow upon themselves, with the mutual Salutation, the Lord's Prayer, and the final Collect from the Communion-Service, were now inserted. A Liberty was also granted in the Rubric at the End, for Persons ready and desirous to be confirmed to be admitted to the holy Communion.

A particular Form was inserted for the Publication of the Banns of Matrimony; and some Expressions

pressions in the Collects at the End of that Office were corrected. In the Visitation of the Sick, were added the Directions to the Priest to enquire concerning the sick Man's Repentance, and to administer the Absolution, only when it was humbly and heartily desired. The second Collect was enlarged and improved; and the Clause relating to the miraculous Cures in the Gospel, was omitted, as not so proper to be drawn into an ordinary Precedent. The five last Verses of the seventy first Psalm were also now omitted; they being more proper to be used as a Thanksgiving, upon Recovery from Sicknes, than as a Part of the Service at the Visitation of the Sick. At the End of the Office were added, the Prayer for a sick Child, that which is to be used when there appear small Hopes of Recovery, the commendatory Prayer, and the Prayer for Persons troubled in Mind or Conscience.

THE Rubric, which directs the Funeral-Service not to be used, for the Unbaptised, Excommunicate, or Self-murderers, was now first inserted; as also the proper Psalms for that Office: And in the first Collect, the Words, *We, with this our Brother, and all others departed in the true Faith of God's holy Name*, were changed into *We, with all those, that are departed in the true Faith of thy holy Name*. In the Purification of Women, the Collect which began, *O Almighty God, who hast delivered this Woman*, &c. was thus enlarged, *O Almighty God, we give thee humble Thanks, for that thou hast vouchsafed to deliver this Woman*, &c. The Psalm was altered from the hundred and twenty first, to the hundred and sixteenth, or the hundred and twenty seventh: And the Doxology was added at the End of the Lord's Prayer, as it had been before in the Morning and Evening Service, and the Communion-Office. The Blessing  
at



at the End of the Commination was now first inserted: And Forms of Prayer to be used at Sea were compiled, and placed at the End of the Psalms.

THE Offices of Ordination were in many Places remarkably improved. The Deacons were required to be three and twenty Years of Age; and a proper Gospel was appointed for that Office. The Epistle out of *1 Tim. iii.* ended at *ψ. 14.* and the Prayer of St. *Chrysostom* at the Close of the Litany was omitted. The Epistles in the Form of Ordering of Priests seeming peculiarly to relate to the Duties of the Episcopal Function were struck out; and *Eph. iv. ψ. 7,* to *ψ. 14.* appointed in their Stead. For the same Reason the Gospel out of *Matt. xxviii.* was changed for *Matt. ix. ψ. 36,* to the End; and that out of *John xx.* was omitted. The short Version of the *Veni Creator* was added to this Office; and the Order of the Prayers somewhat altered. In the Consecration of a Bishop, the Gospel out of the tenth of St. *John* was expunged, and those out of *John xx.* and *Matt. xxviii.* were added; as was also the Epistle out of *Acts xx,* and the following Question and Answer in the Examination of the Person to be consecrated.

Archbishop. *Will you be faithful in ordaining, sending, or laying Hands upon others?*

Answer. *I will so do by the Help of God.*

AND whereas the Form of Words before used at the Imposition of Hands, both in the Ordination of a Priest and Consecration of a Bishop, being too general, had been perverted both by the Papists and Dissenters, to serve their different Purposes; the Office and Work, to which the Person was to be admitted, was now particularly specified in those Forms. And to the whole Liturgy was prefixed an excellent Preface, drawn up chiefly by

Bishop *Sanderfon*, in Justification of the Alterations made in this Review.

HAVING finished the History of the several Reviews of our excellent Liturgy; I shall close the Whole with a brief Character thereof, collected from the admirable Preface of Bishop *Taylor* above-quoted.

“ THE Liturgy of the Church of *England*,” says that worthy Prelate, “ hath Advantages so many, and so considerable, as not only to raise it self above the Devotions of other Churches, but to indear the Affections of good People, to be in Love with Liturgies in general. To the Churches of the *Roman* Communion, we can say, that ours is Reformed; to the Reformed Churches we can say, that it is orderly and decent. For we were freed from the Impositions, and lasting Errors, of a tyrannical Spirit, and yet from the Extravagancies of a popular Spirit too. Our Reformation was done without Tumult, and yet we saw it necessary to reform: We were zealous to cast away the old Errors, but our Zeal was balanced with Consideration, and the Results of Authority. We were not like Women or Children, when they are affrighted with Fire in their Cloaths: We shook off the Coal indeed, but not our Garments; lest we should have exposed our Church to that Nakedness, which the excellent Men of our Sister Churches complained to be among themselves. And indeed it is no small Advantage to our Liturgy, that it was the Offspring of all that Authority, which was to prescribe in Matters of Religion. The King and the Priest, which are the *Antistites religionis*, and the Preservers of both the Tables, joined in this Work; and the People, as represented in Parliament,

“ were

“ were advised withal, in authorising the Form,  
“ after much Deliberation : So that it was not  
“ only reasonable and sacred, but free both from  
“ the Indiscretion, and, which is very considerable,  
“ even from the Scandal, of Popularity.  
“ That only, in which the Church of *Rome* had  
“ prevaricated against the Word of God, or innovated  
“ against Apostolic Tradition, was pared away : Great  
“ Part of it consisted of the very Words of Scripture,  
“ as the Psalms, Lessons, Hymns, Epistles, and Gospels ;  
“ and the rest was in every Particular made agreeable  
“ to it, and drawn from the Liturgies of the ancient  
“ Church. The Rubrics of it were wrote in the Blood  
“ of some of the Compilers, Men famous in their  
“ Generations ; whose Reputation, and Glory of  
“ Martyrdom, hath made it immodest for the best  
“ of Men now, to compare themselves with them. And  
“ its Composure is so admirable, that the most industrious  
“ Wits of its Enemies can scarce find out an  
“ Objection, of Value enough to make a Doubt,  
“ or scarce a Scruple, in a serious Spirit. There  
“ is no Part of Religion, but is in the Offices  
“ of the Church of *England* : For, if the Soul  
“ desires to be humbled, she hath provided Forms  
“ of Confession to God, before his Church ; if  
“ she will rejoice and give God Thanks for particular  
“ Blessings, there are Forms of Thanksgiving,  
“ for all the solemn Occasions, which could be  
“ foreseen, and for which Provision could by public  
“ Order be made. If she will commend to God the  
“ public and private Necessities of the Church and  
“ single Persons, the whole Body of Collects and  
“ Devotions supplies that abundantly ; and if her  
“ Devotion be high and pregnant, and prepared to  
“ Fervency and



“ opportunity of Congress with God, the Litany  
 “ is an admirable Pattern of Devotion, full of  
 “ Circumstances proportionable to a quick and  
 “ earnest Spirit. There are also in the Offices  
 “ Forms of solemn Absolution and Benediction;  
 “ and, if they be not highly considerable, there  
 “ is nothing sacred in the evangelical Ministry,  
 “ but the Altars themselves are made of unhallow-  
 “ ed Turf. When the Revolution of the Anni-  
 “ versary calls on us, to perform our Duty of spe-  
 “ cial Meditation on, and Thankfulness to God  
 “ for, the glorious Benefits of Christ’s Incarna-  
 “ tion, Nativity, Passion, Resurrection, and Ascen-  
 “ sion, &c. then we have the Offices of *Christmas*,  
 “ the *Annuntiation*, *Good-Friday*, *Easter*, and *Ascen-*  
 “ *sion*, &c. and the Offices are so ordred, that if  
 “ they be sum’d up, they will make an excellent  
 “ Creed, and the very Design of the Day teach-  
 “ es the Meaning of an Article. The Life and  
 “ Death of the Saints, which are very pretious  
 “ in the Eyes of God, are so remembred, that  
 “ by giving Thanks and Praise God may be ho-  
 “ noured, the Church instructed by the Propo-  
 “ sition of their Examples, and we give Testi-  
 “ mony of the Honour and Love we pay to Re-  
 “ ligion, by our pious Veneration and Esteem of  
 “ those holy and beatified Persons. To which if  
 “ we add the Advantages of the whole Psalter,  
 “ which is an intire Body of Devotion by it self,  
 “ and hath in it Forms to exercise all Graces, by  
 “ Way of internal Act and spiritual Intention;  
 “ there is not any ghostly Advantage, which the  
 “ most religious can either need, or fancy, but  
 “ what the ENGLISH LITURGY, in its in-  
 “ tire Constitution, will furnish us withal.



# THE INDEX.

The LIFE of Archbishop CRANMER.



*IS Birth and Parentage, p. i.*

*Sent to Cambridge, ibid.*

*His academical Promotions, ibid, and  
p. ii.*

*His Method of examining the Candidates  
for Degrees in Divinity, p. ii.*

*How first recommended to King Henry, p. iii.*

*An Abstract of his Arguments for the King's Di-  
vorce, p. iii, iv, v, vi.*

*Proofs of the Consummation of Prince Arthur's  
Marriage with Catherine of Spain, p. vi.*

*Cranmer's Success in defending the Divorce at  
Rome, and in Germany, p. vi, vii.*

*Marries Osiander's Niece, p. vii.*

*Nominated to the See of Canterbury, ibid.*

*Resigns the Pope's Bulls for his Confirmation to the  
King, p. viii.*

*His Consecration, and Protestation concerning the  
Oath he then took to the Pope, ibid.*

# The I N D E X.

*Pronounces the Sentence of the King's Divorce*, p. ix.  
*Confirms his Marriage with Anna Boleyn*, *ibid.*  
*Appeals from the Pope to a general Council*, *ibid.*  
*Stands Godfather to Queen Elizabeth*, p. x.  
*Procures the Abolition of the Pope's Supremacy*,  
*ibid.*

*Advises the King to dissolve the Monasteries, and  
why*, *ibid.*

*His noble Designs defeated*, p. xi.

*Intercedes for Anna Boleyn*, *ibid.*

*Publishes The Institution of a Christian Man*,  
p. xii.

*A brief Abstract of its Contents*, *ibid.*, and p. xiii.

*Procures the Bible to be printed in English*, p. xiii.

*Concerned in the Death of Lambert*, p. xiv.

*Under a Cloud for opposing the Sacrilege of the King*,  
*ibid.*

*His brave Opposition to the Six-Article-Act*, p. xv.

*Another Instance of his great Courage*, *ibid.*

*Publishes a new Edition of the English Bible*,  
p. xvi.

*Retires from Court*, *ibid.*

*Accused in Parliament*, *ibid.*

*A large Account of his Troubles*, p. xvi, to p. xxi.

*Some Instances of his mild forgiving Temper*, p. xxi,  
xxii, xxiii.

*The King changes his Coat of Arms*, p. xxiv.

*He gets the Rigor of the Six-Article-Act moderated*,  
*ibid.*

*Procures a Litany to be set forth in English*, *ibid.*

*One of King Henry's Executors*, p. xxv.

*Strains the regal Supremacy too far*, *ibid.*

*Prevents the Execution of the superstitious Part of  
King Henry's Will*, p. xxvi.

*Crowns King Edward*, *ibid.*

*His Speech at the Coronation*, p. xxvii.

*Sets forth the first Book of Homilies*, p. xxviii.



# The INDEX.

*Causes Erasmus's Paraphrase to be translated, and fix'd in all Churches, ibid.*

*Opposes the Sacrilege of the Court, p. xxix.*

*Gets the Six-Article-Act repealed, ibid.*

*Forbids the Popish Processions, p. xxx.*

*Publishes an English Office for the holy Communion, ibid.*

*His Catechism printed, ibid.*

*He is the Cause of Joan Bocher's being burnt, p. xxxi.*

*Answers the Devonshire Rebels, ibid.*

*Deprives Bonner and Gardiner, p. xxxii, xxxiii.*

*Publishes his Book Of the Sacrament, p. xxxiii.*

*And the forty two Articles of Religion, p. xxxiv.*

*His Design to reform the Canon Law blasted by the King's Death, ibid.*

*He opposes the Exclusion of the Lady Mary, p. xxxv.*

*Over-ruled at last by the Judges, p. xxxvi.*

*Joins the Lady Jane Grey, ibid.*

*Falsely accused of offering to restore the Latin Service, ibid.*

*His notable Declaration, ibid.*

*Sent to the Tower, and adjudged guilty of Treason, p. xxxvii.*

*His Letter to Queen Mary, ibid.*

*He is pardon'd the Treason, but ordred to be prosecuted for Heresy, ibid.*

*Sent to Oxford to dispute, p. xxxviii.*

*Accused of having corrupted a Passage of S. Hilary, p. xxxix.*

*The barbarous Usage of a Student, who endeavour'd to clear him from that Aspersions, ibid.*

*He is declared an Heretic, p. xl.*

*Confined in Bocardo, ibid.*

*His Book of the Eucharist burnt along with the English Bible and Common Prayer, ibid.*

# The INDEX.

- A large Account of his Tryal*, p. xl. to p. xlv.  
*His last Judgment concerning the regal Supremacy*,  
p. xliii, xlv.  
*He is deprived*, p. xlv.  
*His Constancy for some Time*, p. xlv.  
*How seduced at last*, *ibid.*  
*His four first Recantations*, p. xlvi, xlvii, xlviii.  
*The Substance of the fifth and sixth*, p. xlviii, xlix.  
*His Martyrdom, and signal Repentance*, p. xlix, to  
p. liii.  
*Burns the Hand, with which he had subscrib'd his*  
*Recantations*, p. lii.  
*His Heart found whole in the Ashes*, *ibid.*  
*His Character*, p. liii.  
*His Manuscripts recover'd by Archbishop Parker*,  
p. liv.

## The LIFE of Bishop RIDLEY.

- His Birth and Education*, p. lv.  
*His academical Promotions*, *ibid.*, and p. lvi.  
*Prefer'd by Archbishop Cranmer*, p. lvi, lviii.  
*The Occasion of his Conversion from the Romish*  
*Errors*, *ibid.*, and p. lvii.  
*Complain'd against by the Popish Faction*, p. lviii.  
*Consecrated Bishop of Rochester*, *ibid.*  
*Preaches against the Popish Superstitions*, p. lix.  
*And against those who ran into the contrary Ex-*  
*trems*, *ibid.*  
*Is in Commission to visit Cambridge*, *ibid.*  
*Refuses to act, and why*, p. lx.  
*Writes to the Protector to justify his Refusal*, p. lxi.  
*Presides at a Disputation concerning the Eucharist*,  
*ibid.*  
*Prefer'd to the Sec of London*, *ibid.*  
*His singular Kindness to Bonner and his Relations*,  
p. lxii.

*How*

# The INDEX.

- How basely and ungratefully requited, ibid.*  
*Refuses to alienate his Manors, p. lxiii.*  
*Gets the Bishoprick of Westminster re-united to the See of London, ibid.*  
*His brave Opposition to the Sacrilege of the Courtiers, p. lxiii, lxiv.*  
*His pious and regular Oeconomy, p. lxiv, lxv.*  
*He endeavours to give Satisfaction to Hooper's Scruples, p. lxv, lxvi.*  
*Visits his Diocese, p. lxvi.*  
*Takes down the Altars, and sets up Tables, p. lxvii.*  
*Offers to preach before the Lady Mary, but is rudely rejected, p. lxvii, lxviii.*  
*His famous Charity-Sermon, which occasion'd the Foundation of Christ-Church, S. Thomas, and S. Bartholomew's Hospitals, p. lxviii, lxix, lxx.*  
*His Opposition to the Duke of Northumberland's Sacrilege, p. lxxi.*  
*Nominated to Durham, but not translated, ibid.*  
*He preaches in Defence of the Lady Jane Grey's Title, ibid.*  
*His Submission to Queen Mary, p. lxxii.*  
*He is sent to the Tower, ibid.*  
*His Conference with Bourne and Feckenham, p. lxxii, to p. lxxvi.*  
*He is removed to Oxford, p. lxxvi.*  
*Refuses to subscribe the Popish Articles, ibid.*  
*An Account of his Disputation there, p. lxxvii, lxxviii, lxxix.*  
*He is declared an Heretic, and excommunicated, p. lxxix.*  
*His Writings during his Confinement, p. lxxx.*  
*A large Account of his Tryal, p. lxxxi, to p. lxxxvii.*  
*He is condemn'd and degraded, p. lxxxvii, lxxxviii.*  
*His Chearfulness under the Sentence, p. lxxxix.*  
*His Martyrdom, p. xc, xci, xcii.*



## The INDEX.

*Ten thousand Pounds offer'd, to save him from the Stake, by the Lord Dacres, p. xcii.*  
*A brief Review of his excellent Character, p. xcii, to p. xcvi.*

### The LIFE of Bishop GOODRICH.

*His Parentage, p. xcvi.*  
*His academical Degrees, ibid.*  
*Consecrated Bishop of Ely, p. xcvi.*  
*A Patron to all Men of Learning, ibid.*  
*Made Lord Chancellor, ibid.*  
*Abused by Dr. Burnet, p. xcix.*  
*The great Seal taken from him by Queen Mary, and why, ibid.*  
*Dies of the Stone, p. c.*  
*His Epitaph, with Bishop Godwin's Translation of it, ibid.*

### The LIFE of Bishop HOLBECH.

*His Birth and Education, p. ci.*  
*His several Promotions, p. cii.*  
*His Death, ibid.*

### The LIFE of Bishop SKIP.

*His Education, and great Learning and Piety, p. ciii.*  
*Refuses to accept a Fellowship in Cardinal Wolsey's new Foundation, ibid.*  
*His academical Degrees, ibid.*  
*Almoner to Queen Anna Boleyn, p. civ.*  
*Preaches at Cambridge against the Pope's Supremacy, ibid.*  
*His several Preferments, ibid.*  
*His Death and Burial, ibid.*

The

# The INDEX.

## The LIFE of Bishop THIRLBY.

- His Birth and Education*, p. cv.  
*His academical Degrees*, *ibid.*  
*Dean of the royal Chapel*, *ibid.*  
*The first and last Bishop of Westminster*, *ibid.*  
*Translated to Norwich, and from thence to Ely*,  
p. cvi.  
*Employed in frequent Embassies*, *ibid.*  
*Relapses into Popery, but an Enemy to Persecution*,  
*ibid.*  
*His great Concern for the Fall of Archbishop Cran-*  
*mer*, p. cvi, cvii.  
*Deprived on the Accession of Queen Elizabeth*,  
p. cvii.  
*Committed to the Custody of Archbishop Parker*,  
*ibid.*  
*His Death, Epitaph, and Character*, p. cviii.

## The LIFE of Bishop DAY.

- He is not to be reckoned one of the Compilers of the*  
*Liturgy, and why*, p. cix.  
*His Birth, Education, and academical Promotions*,  
p. cx.  
*Consecrated Bishop of Chichester*, *ibid.*  
*Mr. Collier's gross Mistake about the Time of his*  
*Consecration*, *ibid.*  
*His inveterate Enmity to the whole Reformation*,  
p. cx, cxi.  
*He is deprived, and why*, p. cxi.  
*Preaches at Queen Mary's Coronation*, *ibid.*  
*And at King Edward's Funeral*, *ibid.*  
*His barbarous Usage of the Reformed, and particu-*  
*larly of his own Brother*, p. cxii.

*His*

## The INDEX.

*His Death*, *ibid.*

*A florid, but not a solid Preacher*, p. cxiii.

### The LIFE of Bishop TAYLOR.

*His Education, academical Degrees and Promotions*,  
p. cxiv.

*Preaches in Defence of Transubstantiation*, p. cxv.

*Convinced of his Error by Lambert*, *ibid.*

*Imprisoned for opposing the Six-Article-Act*, *ibid.*

*Chosen Master of S. John's-College*, *ibid.*

*Resigns that Station, and why*, p. cxvi.

*Dean of Lincoln and Prolocutor*, *ibid.*

*A strenuous Defender of the married Clergy, yet  
never married himself*, *ibid.*

*Consecrated Bishop of Lincoln*, *ibid.*

*His hard Usage, on his Accession to that See*, p. xvii.

*Deprived, and why*, *ibid.*

*His Death, and excellent Character*, *ibid.*

### The LIFE of Bishop COX.

*His Birth, Education, and great Repute in both the  
Universities*, p. cxviii.

*Imprison'd for his Aversion to Popery*, p. cxix.

*Master of Eaton School*, *ibid.*

*His other gradual Promotions*, *ibid.*

*His Preferments in the Reign of Edward the sixth*,  
p. cxx.

*In Commission to visit Oxon*, *ibid.*

*Sent to preach in Suffex*, *ibid.*

*A firm Patron to the Universities*, *ibid.*

*Imprison'd on the Accession of Queen Mary*, *ibid.*

*Flies to Francfort*, p. cxxi, cxxii.

*His*



# The INDEX.

- His brave Opposition to the Puritan Faction there,*  
p. cxxii, to p. cxxviii.
- Gets the Liturgy establish'd, and settles a regular Church there,* p. cxxvi, cxxvii.
- Retires to Strasburgh,* p. cxxviii.
- Returns to England, and is the chief Champion against the Papists,* *ibid.*
- Consecrated Bishop of Ely,* p. cxxix.
- Petitions against the Act for alienating the Bishops Lands,* *ibid.*
- No Favorite of the Queen, and why,* *ibid.*
- Prefers Dr. Whitgift,* *ibid.*
- Endeavours to get the Reformation of the Ecclesiastical Laws established,* p. cxxx.
- His Zeal against the Puritans,* *ibid.*
- Convinces Gualter, who had been imposed on by them,* *ibid.*
- Encourages Archbishop Parker to procede sharply against them,* p. cxxxi.
- His bold Letter to the Lord Burleigh,* *ibid.*
- His brave Opposition to the Sacrilege of the Lord North,* p. cxxxii.
- Offers to resign,* *ibid.*
- His Death and Burial,* *ibid.*
- Part of his Epitaph,* p. cxxxiii.
- His excellent Character,* *ibid,* and p. cxxxiv.

## The LIFE of Dr. MAT.

- His Birth, Education, and Character,* p. cxxxv.
- His several Preferments,* p. cxxxvi.
- The first who officiated by the English Liturgy,* *ibid.*
- Concerned in its first and second Review,* *ibid.*
- Strip'd of all his Preferments by Queen Mary,* p. cxxxvii.
- Restored by Queen Elizabeth, and nominated Arch-*  
†
bishop

# The INDEX.

*bishop of York, but died before his Consecration, ibid.*

## The LIFE of Dr. ROBERTSON.

*His Birth and Education, p. cxxxviii.*

*His several Preferments, p. cxxxix.*

*His grammatical Tracts, ibid.*

*Relapses to Popery, in Queen Mary's Reign, ibid.*

*Refuses to be made a Bishop, and why, ibid.*

*Scruples the Oath of Supremacy, and resigns all his Preferments, p. cxi.*

## The LIFE of Dr. HETNES.

*His Education and academical Degrees, p. cxli.*

*Sent to the Fleet for preaching against Popery, ibid.*

*Opposes the Six-Article-Act, p. cxlii.*

*A great Statesman, ibid.*

*Insulted by a Popish Mob, ibid.*

*His Preferments in the Church, ibid, and p. cxliii.*

*His Death, p. cxliii.*

## The LIFE of Dr. REDMAYNE.

*His Parentage and Education, p. cxliv.*

*An Account of his Studies, p. cxlv.*

*Convinced of the Erroneousness of Transubstantiation, ibid.*

*His last Judgment concerning Justification, p. cxlvi.*

*His several Preferments, ibid.*

*Preaches Bucer's Funeral-Sermon, ibid.*

*His Declaration on his Death-bed, p. cxlvii.*

*An Account of his pious Death, p. cxlviii, cxlix.*

*His Burial and Works, p. cxlix.*

The

# The INDEX.

## The APPENDIX.

*The Lawfulness of a prescribed Liturgy never scrupled by our Reformers, p. cli, cli.*

*Extempore Effusions a Stretch of Church-Authority beyond Popery, p. cli.*

*The English Liturgy by whom compiled, p. clii.*

*The Rule, by which the Compilers proceeded, p. cliii.*

*Subscribed and established, ibid.*

*The Differences between the first Liturgy and the present, in the daily Service, p. cliii, cliv.*

*In the Collects, Epistles, and Gospels, p. clv, clvi, clvii.*

*In the Communion-Service, p. clvii, to p. clxiii.*

*In the Litany, p. clxiii.*

*In the Office for public Baptism, p. clxiii, to p. clxvii.*

*In that for private Baptism, p. clxvii.*

*In the Office of Confirmation, p. clxvii, clxviii.*

*In the Form of Matrimony, p. clxix.*

*In the Visitation of the Sick, p. clxx.*

*In the Communion of the Sick, p. clxxi.*

*In the Burial of the Dead, p. clxxii, clxxiii, clxxiv.*

*In the Purification of Women, Commination, &c. p. clxxv.*

*The English Liturgy with what Joy received, p. clxxv, clxxvi.*

*The first English Ordinal when, and by whom, compiled, p. clxxvi.*

*Wherein it differ'd from the present, p. clxxvii, clxxviii.*

*The Liturgy reviewed, and by whom, p. clxxix.*

*The Alterations then made, p. clxxix, to p. clxxxv.*

*The late groundless Clamours against this Review, by whom, and to what End, advanced, p. clxxxv, clxxxvi.*

*Confuted*



# The INDEX.

*Confuted by Quotations from the Writings of Mr. Collier, the chief Promoter of them, p. clxxxvii, to p. cxcvi.*

*The Liturgy reviewed on the Accession of Queen Elizabeth, p. cxcvii.*

*The Alterations then made, p. cxcviii, cxcix.*

*The Popish Schism on what Occasion commenced, p. cxcix.*

*The Conference at Hampton-Court, and the subsequent Review, p. cc.*

*The Alterations then made, p. cc, cci.*

*The Conference at the Savoy, p. cci, ccii.*

*The last Review of the Liturgy, and the Improvements then made in it, p. ccii, to p. ccviii.*

*Bishop Taylor's Character of the English Liturgy, p. ccviii, &c.*

---

## FINIS.



A  
R A T I O N A L E  
U P O N T H E  
Book of Common-Prayer  
O F T H E  
*Church of England.*

---

By the Right Reverend Father in God  
*ANTHONY SPARROW,*  
Late Lord BISHOP of NORWICH.

---

The SEVENTH EDITION.

---



---

L O N D O N:  
Printed for CHARLES RIVINGTON. 1722.

TABLE

CONTAINING

THE NAMES OF THE

CHURCHES OF ENGLAND

AND THE NAMES OF THE

MINISTERS OF THE SAME

IN THE YEAR 1800

BY

JOHN G. ...

...

...

...

...

...

...





# THE PREFACE.



THE present Age pretends so great Love to *Reason*, that this RATIONAL may, even for its *Name*, hope for Acceptation; which it will the sooner have, if the Reader know, that the Author vents it not for a full and just, much less a publick and authentick Piece, but as his own private Essay, wholly submitted to the Censure of our holy Mother, *the Church*, and the right reverend Fathers of the same; and composed on Purpose to keep some from moving that Way, which, it is feared, others will say, it leads to. The Author's Design was not, by *Rhetorick* first to court the *Affections*, and then by their Help, to carry the *Understanding*: But quite contrary, by *Reason* to work upon the *Judgment*, and leave that to deal with the *Affections*.

THE poor Liturgy suffers from two Extremes: The one Sort says, *it is old superstitious Roman Dotage*; the other, *it is schismatically new*. This Book endeavours to shew particularly, what Bishop Jewel (*Apol. p. 117.*) says in general, 1. *That it is agreeable to primitive Usage*, and so not novel.

A

2. That

## The PREFACE.


2. That it is a *reasonable Service*, and so not *superstitious*. As for those that love it, and suffer for the Love of it, this will shew them *Reasons*, why they should suffer on, and love it still more and more.

To end. If the Reader will cast his Eye upon the sad Confusions in Point of Prayer, wherein are such Contradictions made, as God Almighty cannot grant; and lay them as *Rubbish* under these *fundamental Considerations*; First, how many *set Forms* of Petition, Blessing, and Praise, be recorded in the old and new Testament, used both in the *Church militant and triumphant*: Secondly, how much of the Liturgy is *very Scripture*: Thirdly, how admirable a Thing *Unity* (*Unity in Time, Form, &c.*) is: Fourthly, how many Millions of poor Souls are in the World, ignorant, infirm by Nature, Age, Accidents; as Blindness, Deafness, Loss of Speech, &c. which respectively may receive Help by *set Forms*, but cannot so well, or not at all, by extemporary voluntary Effusions; and then upon all these will build what he reads in this Book; he will, if not be convinc'd to join in Communion with, yet perhaps be so sweetned, as more readily to pardon those, who still abiding in their former Judgments, and being more confirmed hereby, do use *the antient Form*.





# THE CONTENTS.

	<i>F the Liturgy in general</i>	Page 1
	<i>Daily saying of Morning and Evening Prayer</i>	2
	<i>The Matins or Morning-Service</i>	9
	<i>The Confession</i>	10
	<i>The Absolution</i>	11
	<i>The Lord's Prayer</i>	17
	<i>The Doxology</i>	20
	<i>Venite exultemus</i>	21
	<i>The Psalms</i>	ibid.
	<i>The Lessons</i>	26
	<i>The Hymns</i>	32
	<i>The Apostles Creed</i>	37
	<i>Athanasius's Creed</i>	41
	<i>The Lord be with you</i>	42
	<i>Let us pray</i>	43
	<i>Lord have Mercy upon us, Christ have Mercy upon us,</i> <i>Lord have Mercy upon us</i>	44
	<i>Versicles and Answers</i>	47
	<i>The Collects</i>	50
	<i>The Blessing</i>	57
	<i>The Litany</i>	59
	<i>Holy Days</i>	66
	<i>Advent Sundays</i>	72
	<i>Christmas-day</i>	74
	<i>S. Stephen, S. John, Innocents</i>	78
	<i>Sunday after Christmas-day</i>	81
	<i>The Feast of the Circumcision, or New-year's-day</i>	ibid.
	<i>Epiphany</i>	84
	<i>Sundays after Epiphany</i>	86
	<i>Septuagesima, Sexagesima, Quinquagesima Sundays</i>	89
	<i>Lent</i>	90
	<i>Ash-Wednesday</i>	92
	<i>First Sunday in Lent</i>	94
	<i>Ember-Weeks</i>	ibid.
	<i>Other Sundays in Lent</i>	97
	<i>Maundy Thursday</i>	100
		Good



# The CONTENTS.

<i>Good Friday</i>	101
<i>Easter-Eve</i>	102
<i>The Collects from Septuagesima to Easter</i>	ibid.
<i>Easter</i>	104
<i>Monday and Tuesday in Easter-Week</i>	111
<i>Sundays after Easter</i>	113
<i>Rogation Week</i>	118
<i>Ascension-Day</i>	119
<i>Sunday after Ascension</i>	125
<i>Whitsunday</i>	126
<i>Monday and Tuesday in Whitsun-Week</i>	132
<i>Trinity Sunday</i>	ibid.
<i>The Sundays after Trinity till Advent</i>	135
<i>S. Andrew</i>	147
<i>Conversion of S. Paul</i>	ibid.
<i>Purification of S. Mary, or the Feast of Candlemas</i>	148
<i>S. Philip, and S. James</i>	150
<i>S. John Baptist</i>	152
<i>S. Michael</i>	153
<i>All-Saints</i>	ibid.
<i>The Communion, or second Service</i>	154
<i>Baptism</i>	183
<i>Private Baptism</i>	193
<i>Confirmation</i>	195
<i>Matrimony</i>	203
<i>Visitation of the Sick</i>	209
<i>Communion of the Sick</i>	213
<i>Burial</i>	224
<i>Churching of Women</i>	228
<i>The Communion</i>	233
<i>Dedication of Churches and Chapels</i>	234
<i>Chancels, Altars, the Fashion of Churches, &amp;c.</i>	239
<i>Divine Service may be said privately</i>	247
<i>Ornaments used in Divine Service</i>	248
<i>The Word Priest</i>	250
<i>The Translation of the Psalms in the Book of Common- Prayer</i>	254
<i>Gunpowder Treason</i>	261
<i>The King's Martyrdom</i>	264
<i>The King's Birth and Return</i>	267
<i>Diverse Liturgical Terms explain'd.</i>	270
<i>A Caution against false Doctrines</i>	279
<i>A Sermon of Confession, and the Power of Absolution</i>	299



A  
**RATIONALE**  
 ON THE  
*Book of Common-Prayer.*

*Of the LITURGY in general.*

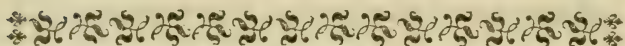


THE COMMON-PRAYER BOOK contains in it many holy Offices of the Church : As Prayers, Confessions of Faith, holy Hymns, divine Lessons, Priestly Absolutions and Benedictions ; all which are *set and prescribed*, not left to private Men's Fancies to make or alter. So it was of old ordained, *Con. Carthag. Can. 106. It is ordained, that the Prayers, Prefaces, and Impositions of Hands, which are confirmed by the Synod, be observed and used by all Men. These and no other : So is our fourteenth English Canon. The Council of Milevis gives the Reason of this Constitution, Can. 12. Left through Ignorance or Carelessness, any thing contrary to the Faith should be vented or uttered before God, or offered up to him in the Church.*

B

AND

AND as these Offices are set and prescribed, so are they moreover appointed to be one and the same throughout the whole National Church. So was it of old ordained, *Con. Toletan. 2. Can. 3. That all Governors of Churches and their People should observe one and the same Rite and Order of Service, which they knew to be appointed in the Metropolitan See.* The same is ordered *Con. Braccar. 1. Can. 19. and Tolet. 4. Can. 2. It is appointed, that one and the same Order of praying and singing be observed by us all, and that there should not be Variety of Usages by them that are bound to the same Faith, and live in the same Dominion.* This for Conformity's sake, that according to divine Canon, *Rom. xv. 6. We may, with one Mind, and one Mouth, glorify God.*



### Of daily saying of MORNING and EVENING PRAYER.



*ALL Priests and Deacons shall be bound to say daily the Morning and Evening Prayer.* Rubric 2. at the end of the Preface before the Service. So was it of old ordered in the Church of Christ, (*St. Chrys. 6. Hom. in Cap. 2. 1 Ep. ad Tim. and Clem. Con. 1. 2. c. 39.*) And this is agreeable to God's own Law, *Exod. xxix. 38. Thou shalt offer upon the Altar two Lambs of the first Year, Day by Day continually; the one Lamb in the Morning, the other at Evening.* Besides the daily private Devotions of every pious Soul, and the more solemn Sacrifices upon the three great Feasts of the Year, Almighty God requires



requires a *daily publick Worship*, a continual Burnt-offering, every Day, Morning and Evening; *teaching us by this*, saith St. Chrysostom, *That God must be worship'd daily; when the Day begins, and when it ends; and every Day must be a kind of Holy-day.* Thus it was commanded under the Law; and certainly we Christians are as much at least obliged to God as the *Jews* were: Our Grace is greater, our Promises clearer; and therefore our Righteousness should every way exceed theirs. Our *Homage* to Almighty God should be paid as frequently at least: Morning and Evening, to be sure, God expects from us, as well as from the *Jews*, a publick Worship, a *sweet Savour*, or *Savour of Rest*, as it is in the Hebrew, *Numb. xxviii. 6.* without which God Almighty will not rest satisfied.

THIS publick Service and Worship under the Law was appointed by God himself, both for the Matter, and Manner of Performance, *Exod. xxix. 38.* But under the Gospel, our Lord hath appointed only the Materials and Essentials of his publick Worship. In general, Prayers, Thanksgivings, Confessions, Lauds, Hymns, and Eucharistical Sacrifices, are commanded to be offer'd up in the Name of Christ, in the Virtue and Merits of that immaculate Lamb, whereof the other was but a Type, and for whose sake alone that was accepted: But for the Manner and Order of his publick Worship, for the Method of offering up Prayers or Praises, and the like, our Lord hath not so particularly determin'd now; but hath left that to be order'd and appointed by those, to whom he said at his Departure out of this World, *As my Father sent me, so send I you, St. John xx. 21.* to govern the Church in his Absence, *viz.* the Apostles and their Successors in the Apostolick

Commission. And therefore *Acts* ii. 42. the publick Prayers of the Church are called the *Apostles Prayers*. The Disciples are commended there, for *continuing in the Apostles Doctrine, Fellowship, breaking of Bread, and Prayers*. And therefore St. Paul writes to *Timothy*, the Bishop and Governor of the Church of *Ephesus*, to take care, that Prayers and Supplications be made for all Men, especially for Kings, &c. *1 Tim.* ii. 1, 2. And *1 Cor.* xi. 23. St. Paul gives some Directions, concerning the manner of celebrating the holy Eucharist, and adds, *The rest will I set in order when I come*. And *1 Cor.* xiv. 40. *Let all things, i. e.* all your publick Services, (for of those he treats in the Chapter at large) *be done decently*, and καλὰ τὰξιν, according to Ecclesiastical Law and Canon.

THE Service and Worship of God thus *prescribed*, according to our Lord's general Rules, by those to whom he hath left a Commission and Power to order and govern his Church, is the right publick Service and Worship of God, commanded by himself in his Law. For though God hath not immediately and particularly appointed *this publick Worship*, yet he hath in general commanded a publick Worship in the second Commandment: For where it is said, *Thou shalt not bow down to them, nor worship them*; by the Rule of contraries, we are commanded to bow down to God, and worship him. A publick Worship then God must have, by his own Command; and the Governors of the Church have prescribed this Form of Worship for that publick Service and Worship of God in this Church; which being so prescribed, becomes God's Service and Worship by his own Law, as well as the Lamb was his Sacrifice, *Exod.* xxix.

FOR the clear understanding of this, we must  
 2. know,

know, that some Laws of God do suppose some human Act to pass and intervene, before they actually bind ; which Act of Man being once passed, they bind immediately. For Example, *Thou shalt not steal*, is God's Law ; which Law cannot bind actually, till Men be possess'd of some Goods and Property, which Property is not usually determin'd by God himself immediately, but by the Laws of him, to whom he hath given Authority to determine it. *God hath given the Earth to the Children of Men*, as he gave *Canaan* to the *Israelites* in general ; but Men cannot say, this is mine, till human Laws or Acts determine the Property ; as the *Israelites* could not claim a Property on this or that Side *Jordan*, till *Moses* had assign'd them their several Portions : But when their Portions were so assign'd, they might say, This is mine, by God's, as well as Man's Law ; and he that took away their Right, sinned not only against Man's, but God's Law too, that says, *Thou shalt not steal*. In like manner, God hath in general commanded a publick Worship and Service, but hath not, under the Gospel, assign'd the particular Form and Method : That he hath left to his Ministers and Delegates, the Governors of the Church, to determine, agreeable to his general Rules ; which being so determin'd, is God's Service and Worship, not only by human, but even by divine Law also ; and all other publick Services whatsoever made by private Men, to whom God hath given no such Commission, are *strange Worship*, *Lev. x. 1.* because not commanded. For Example ; As under the Law, when God had appointed a *Lamb* for a Burnt-offering, *Exod. xxix.* that alone was the right daily Worship, *the Savour of Rest*, because commanded ; and all other Sacrifices whatsoever, offered up in the Place of that, though of far more



Value and Price than a Lamb, suppose twenty Oxen, would have been strange Sacrifice : So now, the publick Worship of God, prescribed [as we have said, by those to whom he hath given Commission, is the only true and right publick Worship ; and all other Forms and Methods offer'd up instead of that, tho' ever so exactly drawn, are strange Worship, because not commanded. It is not the Elegancy of the Phrase, nor the Fineness of the Composition, that makes it acceptable to God, as his Worship and Service ; but Obedience is the thing accepted. *Behold to obey is better than Sacrifice, or any Fat of Rams.* 1 Sam. xv. 22.

THIS holy Service offered up to God by the Priest, in the Name of the Church, is far more acceptable to Almighty God, than the Devotions of any private Man.

FOR, first, it is the Service of the whole Church, which every Man, that holds Communion with that Church, hath consented to, and said *Amen*, and agreed that it should be offered up to God by the Priest in the Name of the Church : And, if *what any two of you shall agree to ask upon Earth, it shall be granted,* St. Mat. xviii. 19. how much more, what is ask'd of God, or offered up to God by the common Vote, and joint Desire of the whole Body of the Church ?

BESIDES, this publick Service and Worship of God is commanded by God, (*i. e.* by those whom he hath impowered to command and appoint it) to be offered up to him in the Behalf of the Church ; and therefore must needs be most acceptable to him, which is so appointed by him : For what he commands, he accepts most certainly. Private Devotions and Services of particular Men, which are offered by themselves, for themselves, are sometimes accepted, sometimes refused

fused by God, according as the Persons are affected to Vice or Virtue ; but this publick Worship is like that Lamb, *Exod. xxix.* commanded to be offered by the Priest for others, (for the Church) and therefore accepted, whatsoever the Priest be that offers it up. And therefore King *David* prays, *Psal. cxli. 2. Let the lifting up of my Hands be an Evening Sacrifice ; i. e.* as surely accepted as that Evening Sacrifice of the Lamb, which no Indevotion or Sin of the Priest could hinder, but that it was most certainly accepted for the Church, because commanded to be offered for the Church. *St. Chryf. Hom. in Psal. cxl.*

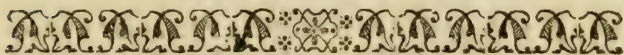
THIS publick Service is accepted of God, not only for those that are present, and say *Amen* to it, but for all those that are absent upon just Cause, even for all that do not renounce Communion with it and the Church ; for it is the common Service of them all, commanded to be offered up in the Names of them all, and agreed to by all of them to be offered up for them all, and therefore is accepted for them all, though presented to God by the Priest alone ; as the Lamb offered up to God by the Priest, *Exod. xxix.* was the Sacrifice of the whole Congregation of the Children of *Israel* ; a sweet-smelling Savour, a Savour of Rest, to pacify God Almighty daily, and to continue his Favour to them, and make him dwell with them. *Exod. xxix. 42, 45.*

GOOD Reason therefore it is, that this sweet-smelling Savour should be daily offered up to God Morning and Evening, whereby God may be pacified, and invited to dwell amongst his People. And whatsoever the World think, thus to be the Lord's Remembrancers, putting him in Mind of the People's Wants, being, as it were, the Angels of the Lord, interceding for the People, and

carrying up the daily Prayers of the Church in their Behalf, is one of the most useful and principal Parts of the Priest's Office. So St. Paul tells us, who in the first Epistle to *Tim.* Chap. ii. exhorts Bishop *Timothy*, that he should take care, *first of all*, that this holy Service be offered up to God. *I exhort first of all, that Prayers, and Supplications, Intercessions, and giving of Thanks be made for all Men. For KINGS, &c.* "What  
 " is the Meaning of this first of all? I will that  
 " this holy Service be offered up daily : and the  
 " Faithful know, how we observe this Rule of St.  
 " Paul, offering up daily this holy Sacrifice, Morning  
 " and Evening." St. Chrysostom upon the Place. St. Paul in the first Chapter of this Epistle, at the eighteenth Verse, had charged his Son *Timothy*, to *war a good Warfare, to hold Faith and a good Conscience*, and presently adds, *I exhort therefore, that first of all Prayers &c. be made.* As if he had said, You cannot possibly hold Faith and a good Conscience in your Pastoral Office, unless *first of all* you be careful to make and offer up Prayers, &c. For this is the first thing to be done, and most highly to be regarded by you. Preaching is a very useful Part of the Priest's Office ; and St. Paul exhorts *Timothy* to *preach the Word, be instant in Season, out of Season* ; and the more, because he was a Bishop, and to plant and water many Churches in the Infancy of Christianity among many Seducers and Temptations : But yet *first of all* he exhorts, that this daily Office of presenting Prayers to the Throne of Grace in the Behalf of the Church, be carefully lookt to. This Charge of St. Paul to *Timothy*, holy Church here lays upon all those, that are admitted into that holy Office of the Ministry ; that they should offer up to God this holy Sacrifice of Prayers,  
 Praises,



Praises, and Thanksgivings, this *Savour of Rest, daily, Morning and Evening*: And would all those whom it concerns, look well to this Part of their Office, I should not doubt, but that God would be as gracious and bountiful to us in the Performance of this Service, as he promised to be to the *Jews* in the offering of the Lamb, *Morning and Evening, Exod. xxix. 43, 44.* He would meet us, and speak with us, that is graciously answer our Petitions: He would dwell with us, and be our God, and we should know, by comfortable Experiments of his great and many Blessings, that he is the Lord our God.



*Of the Matins, or MORNING*  
SERVICE.

**T**HE *Matins* and *Evensong* begin with one Sentence of holy Scripture, after which follows the *Exhortation*, declaring to the People the End of their publick Meeting: Namely, *to confess their Sins, to render thanks to God, to set forth his Praise, to hear his holy Word, and to ask those things that be necessary both for Body and Soul.* All this is to prepare their Hearts (which it does most excellently) to the Performance of these holy Duties with Devotion, according to the Counsel of *Ecclus. xviii. 23.* *Before thou prayest, prepare thine Heart, and be not as one that tempteth God.* To which agrees that of *Ecclesiastes v. 2.* *Be not hasty to utter any thing before God, but consider that he is in Heaven, and thou upon Earth.*

## OF CONFESSION.

THE Priest and the People being thus prepared, make their CONFESSION, which is to be done *with an humble Voice*, as it is in the Exhortation. Our Church's Direction in this particular is grave, and conform to antient Rules. The sixth Council of *Constantinople*, Can. 75. forbids all disorderly and rude Vociferation in the Execution of holy Services; and St. *Cyprian*, *de Orat. Dominica*, advises thus, *Let our Speech and Voice in Prayer be with Discipline, still and modest: Let us consider, that we stand in the Presence of God, who is to be pleas'd both with the Habit and Posture of our Body, and Manner of our Speech: For as it is a Part of Impudence to be loud and clamorous, so on the contrary, it becomes Modesty, to pray with an humble Voice.*

WE begin our Service with Confession of Sins, and so was the Use in St. *Basil's* Time, *Ep. lxxiii.* and that very orderly: For before we beg any thing else, or offer up any Praise or Lauds to God, it is fit we should confess and beg Pardon of our Sins, which hinder God's Acceptation of our Services, *Psal. lxvi. 18. If I regard Iniquity with mine Heart, the Lord will not hear me.*

THIS Confession is to be said by the whole Congregation, says the Rubric; and good Reason: For could there be any thing devised better, than that we all, at our first Access unto God by Prayer, should acknowledge meekly our Sins, and that not only in Heart but with Tongue; all that are present being made earnest Witnesses, even of every Man's distinct and deliberate Assent to each particular Branch of a common Indictment drawn against ourselves? How were it possible, that the  
Church

Church should any way else, with such Ease and Certainty, provide, that none of her Children may dissemble that Wretchedness, the penitent Confession whereof is so necessary a Preamble, especially to Common-Prayer?



## The ABSOLUTION.

**N**EXT follows the ABSOLUTION, to be pronounced by the Priest alone, *standing*; for though the Rubric here does not appoint this Posture, yet it is to be supposed in Reason, that he is to do it here, as he is to do it in other Places of the Service\*. And in the Rubric after the general Confession at the Communion, the Bishop or Priest is ordered to pronounce the Absolution, *standing*. Besides, Reason teaches, that Acts of Authority are not to be done kneeling, but standing rather: And this Absolution is an Act of Authority, by Virtue of a *Power and Commandment* of God to his Ministers, as it is in the Preface of this Absolution. And as we read St. John xx. *Whosoever Sins ye remit, they are remitted*. And if our Confession be serious and hearty, this Absolution is as effectual, as if God did pronounce it from Heaven. So says the Confession of Saxony and Bohemia, and so says the *Augustan Confession*; and which is more, so says St. Chrysostom in his fifth Homily upon *Isaiah*, *Heaven waits and expects the Priest's Sentence here on Earth; the Lord follows the Servant, and what the Servant rightly binds or looses here on Earth, that the Lord confirms in Heaven*. The same says St. Gregory, Hom. 26. upon the

---

\* The present Rubric expressly enjoins the Priest to pronounce it standing.



Gospels. *The Apostles, and in them all Priests, were made God's Vicegerents here on Earth, in his Name and stead to retain or remit Sins.* St. *Augustin* and *Cyprian*, and generally all Antiquity, say the same; so does our Church in many Places, particularly in the Form of Absolution for the Sick: But above all, holy Scripture is clear, St. *John* xx. 23. *Whosoever Sins ye remit, they are remitted unto them.* Which Power of remitting Sins was not to end with the Apostles, but is a Part of the Ministry of Reconciliation, as necessary now, as it was then, and therefore to continue as long as the Ministry of Reconciliation; that is, to the End of the World, *Eph.* iv. 12, 13. When therefore the Priest absolves, God absolves, if we be truly penitent. Now this Remission of Sins granted here to the Priest, to which God hath promised a Confirmation in Heaven, is not the Act of preaching, or baptising, or admitting Men to the holy Communion; for all these Powers were given before this Grant was made. As you may see St. *Matth.* x. 7. *As you go, preach, saying, &c.* And St. *John* iv. 2. *Though Jesus baptised not, but his Disciples.* And 1 *Cor.* xi. in the same Night that he was betrayed, he instituted and deliver'd the Eucharist, and gave his Apostles Authority to do the like; *Do this* that I have done, bless the Elements, and distribute them: Which is plainly a Power of admitting Men to the holy Eucharist. And all these Powers were granted before our Saviour's Resurrection: But this Power of remitting Sins, mentioned St. *John* xx. was not granted (though promised, St. *Matt.* xvi. 19.) till now, that is, after the Resurrection. As appears by the Ceremony of *Breathing*, signifying that then it was given: And secondly, by the Word *Receive*, used in that place, ver. 22.

which

which he could not properly have used, if they had been indued with this Power before. Therefore the Power of remitting, which here God authorises, and promises certain Assistance to, is neither preaching nor baptising, hut some other way of remitting, namely that which the Church calls Absolution. And if it be so, then to doubt of the Effect of it (supposing we be truly penitent, and such as God will pardon) is to question the Truth of God: And he, that under Pretence of Reverence to God, denies or despises this Power, does Injury to God in slighting his Commission, and is no better than a *Novatian*, says St. *Ambrose. l. 1. de Pœnit. Cap. 2.*

AFTER the Priest hath pronounced the Absolution, the Church seasonably prays, *Wherefore we beseech him to grant us true Repentance, and his holy Spirit, &c.* For as Repentance is a necessary Disposition to Pardon, so as that neither God will, nor Man can, absolve those that are impenitent; so is it in some Parts of it, a necessary Consequent of Pardon; and he that is pardoned ought still to repent, as he that seeks a Pardon. Repentance, say Divines, ought to be continual. For whereas Repentance consists of three Parts, as the Church teaches us in the Commination, 1. Contrition or lamenting of our sinful Lives; 2. Acknowledging and confessing our Sins; 3. An Endeavour to bring forth Fruits worthy of Penance, which the Antients call Satisfaction; two of these, Contrition and Satisfaction, are requisite after Pardon. The Remembrance of Sin, though pardoned, must always be grievous to us: For, to be pleased with the Remembrance of it, would be Sin to us. And for Satisfaction or Amendment of Life, and bringing forth Fruits worthy of Penance, that is not only necessary after Pardon,

but

but it is the more necessary because of Pardon, for diverse Reasons; as first, because immediately after Pardon, the Devil is most busie to tempt us to Sin, that we may thereby lose our Pardon, and he may so recover us again to his Captivity, from which by Pardon we are freed. And therefore in our Lord's Prayer, as soon as we have beg'd Pardon, and prayed, *Forgive us our Trespases*, we are taught to pray, *And lead us not into Temptation*, suffer us not to fall into Sin again: Which very Method holy Church here wisely intimates; immediately after Pardon pronounc'd, directing us to pray for that part of Repentance, which consists in Amendment of Life, and for the Grace of God's holy Spirit enabling us thereunto. Again, Repentance in this Part of it, *viz.* an Endeavour of Amendment of Life, is the more necessary upon Pardon granted; because the Grace of Pardon is a new Obligation to live well, and makes the Sin of him that relapses after Pardon the greater; and therefore the pardoned had need to pray for that Part of Repentance, and the Grace of God's holy Spirit, that both his present Service and future Life may please God; that is, that he may observe our Saviour's Rule given to him that was newly cur'd and pardoned by him, that he may go away, and *sin no more, lest a worse thing happen to him.* St. John v. 14.

THERE be three several Forms of Absolution in the Service. The first is that which is us'd at Morning Prayer. *Almighty God, the Father of our Lord Jesus Christ, &c. and who hath given Power and Commandment to his Ministers to declare and pronounce to his People being penitent, the Absolution and Remission of their Sins: He pardoneth and absolveth.*



THE second is used at the Visitation of the Sick. *Our Lord Jesus Christ, who hath left Power to his Church to absolve all Sinners which truly repent, of his great Mercy forgive thee ; and by his Authority committed to me, I absolve thee, &c.*

THE third is at the Communion. *Almighty God our Heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them, that with hearty Repentance, and true Faith turn to him, have mercy upon you, pardon and forgive you, &c.*

ALL these several Forms, in Sense and Virtue, are the same : For as when a Prince hath granted a Commission to any Servant of his, to release out of Prison all penitent Offenders whatsoever, it were all one, in effect, as to the Prisoner's Discharge, whether this Servant says, By Virtue of a Commission granted to me, under the Prince's Hand and Seal, which here I shew, I release this Prisoner ; or thus, The Prince who hath given me this Commission, he pardons you ; or lastly, The Prince pardon and deliver you ; the Prince then standing by, and confirming the Word of his Servant : So is it here all one as to the Remission of Sins in the Penitent, whether the Priest absolves him after this Form : Almighty God, who hath given me and all Priest's Power to pronounce Pardon to the Penitent, *He pardons you : Or thus, By Virtue of a Commission granted to me from God, I absolve you : Or lastly, God pardon you, namely, by me his Servant according to his Promise, whose Sins ye remit, they are remitted.* All these are but several Expressions of the same Thing, and are effectual to the Penitent by Virtue of that Commission mentioned, St. John xx. *Whose Sins ye remit, they are remitted.* Which

2

Com-

Commission, in two of these Forms, is expressed, and in the last, *viz.* that at the Communion, is sufficiently implied and supposed. For the Priest is directed in using this Form, *to stand up and turn to the People.* (Rubric immediately before it) Which Behaviour certainly signifies more than a bare Prayer for the People : for if it [were only a Prayer for the People, he should not be directed *to stand and turn to the People* when he speaks, but to God from the People. This Gesture of standing and turning to the People, signifies a Message of God to the People by the Mouth of his Priest, a part of his Ministry of Reconciliation, a solemn Application of Pardon to the Penitent by God's Minister, and is in Sense thus much, *Almighty God pardon you by me.* Thus the Greek Church, from whom this Form is borrowed, uses to express it and explain it : *Almighty God pardon you, by me his unworthy Servant : or, Lord pardon him ; for thou hast said, whose Sins ye remit, they are remitted :* sometimes expressing, always including God's Commission. So then, in which Form soever of these the Absolution be pronounced, it is in Substance the same ; an Act of Authority by Virtue of Christ's Commission, effectual to Remission of Sins in the Penitent.

OF all these Forms, the last, in the Communion-Service, was most used in primitive Times by the Greek and Latin Church ; and scarce any other Form was to be found in their Rituals, or Ecclesiastical History, till about four hundred Years since, say some learned Men : But what then ? is another Form unlawful ? hath not the Church Power to vary the Expression, and to signify Christ's Power granted to her ; provided the Expression and Words be agreeable to the Sense of that Commission ? But it may easily be shewn, that those  
other

other Forms are not Novelties. For even of old in the *Greek Church*, there was used as full a Form, as any the Church of *England* uses. It's true, it was not written, nor set down in their Rituals, but deliver'd from Hand to Hand, down to these Times, and constantly used by them in their private Absolutions. For when the Penitent came to the spiritual Man, (so they call'd their Confessor) for Absolution, intreating him in their vulgar Language, Παρακαλῶ νὰ μὲ συγχωρήσῃς, *I beseech you, Sir, absolve me*; the Confessor, or spiritual Man, if he thought him fit for Pardon, answered, ἔχω σὲ συγκεχωρημένον, *I absolve thee*. See *Arcadius de Sacra Pœnit.* l. 4. c. 3. & *Goar. in Euchol. Græc*: where you may find Instances of Forms of Absolution, as full, as any the Church of *England* uses,



### The LORD'S PRAYER.



**T**HEN follows the LORD'S PRAYER. The Church of Christ did use to begin and end her Services with the Lord's Prayer. This being the Foundation upon which all other Prayers should be built, therefore we begin with it; that so the right Foundation being laid, we may justly proceed to our ensuing Requests. *Tert. de Orat.* c. 9. And it being the Perfection of all Prayer, therefore we conclude our Prayers with it. *St. August. Ep.* 59. Let no Man therefore quarrel with the Church's frequent Use of the Lord's Prayer: For the Church Catholic ever did the same. Besides,



if we hope to have our Prayers accepted of the Father, only for his Son's Sake, why should we not hope to have them most speedily accepted, when they are offered up in his Son's own Words?

\* BOTH in this Place and other Parts of the Service, where the Lord's Prayer is appointed to be used, the Doxology, *For thine is the Kingdom, &c.* is left out. The Reason is given by learned Men, because the Doxology is no Part of our Lord's Prayer. For tho' in *St. Matth. vi.* it be added in our usual Copies, yet in the most antient Manuscripts it is not to be found, no nor in *St. Luke's Copy, St. Luke xi :* And therefore it is thought to be added by the Greek Church, who indeed use it in their Liturgies, as the *Jews* before them did, but divided from the Prayer, as if it were no Part of it. The *Latin Church* generally says it, as this Church does, without the Doxology, following *St. Luke's Copy*, who setting down our Lord's Prayer exactly, with this *Introduction, When you pray, say ;* (not after this manner, as *St. Matthew* hath it, but say, *Our Father, &c.*) leaves out the Doxology: And certainly it can be no just Matter of Offence to any reasonable Man, that the Church uses that Form, which *St. Luke* tells us was exactly the Prayer of our Lord.

IN some Places, especially among those Ejaculations, which the Priest and People make in Course, the People are to say the last Words—*But deliver us from evil, Amen*†. That so they may not be interrupted from still bearing a Part, and

---

\* The Doxology is in the present Office in this Place.

† The present Rubric directs the People to repeat the Lord's Prayer after the Minister, both here, and where-ever else it occurs in divine Service.

especially in so divine a Prayer as this ; thereby giving a fuller Testification of their Concurrence and Communion.

Then follow the Verses,

*O Lord, open thou our Lips,*

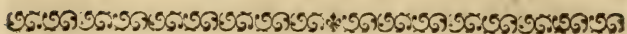
*And our Mouth shall shew forth thy Praise, &c.*

THIS is a most wise Order of the Church in assigning this Place to these Verses ; namely, before the *Psalms, Lessons, and Collects*, and yet after the *Confession and Absolution* ; insinuating, that our Mouths are silenc'd only by Sin, and opened only by God. And therefore when we meet together in the Habitation of God's Honour, the Church, to be thankful to him, and speak good of his Name ; we must crave of God Almighty first Pardon of our Sins, and then that he would put a new Song in our Mouths, that they may shew forth his Praise. And because without God's Grace we can do nothing, and because the Devil is then most busie to hinder us, when we are most desirously bent to serve God : Therefore follow immediately those short and passionate Ejaculations, *O Lord, open thou our Lips, O God, make speed to save us.* Which Verses are a most excellent Defence against all Incurfions and Invasions of the Devil, against all unruly Affections of human Nature ; for it is a Prayer, and an earnest one, to God for his Help, and an humble Acknowledgment of our own Inability to live without him a Minute. *O God, make haste to help us.* If any be ready to faint and sink with Sorrow, this raises him, by telling him, that God is at Hand to help us. If any be apt to be proud of spiritual Success, this is fit to humble him, by minding him, that he cannot live a Moment without him. It is fit for every Man, in every State, Degree, or Condition, says *Cassian. Col. 10. c. 10.*

THE DOXOLOGY follows, *Glory be to the Father, &c.* which is the Christian's both Hymn and shorter Creed. For what is the Sum of the Christian's Faith, but the Mystery of the holy Trinity, God the Father, Son, and holy Ghost; which neither Jew nor Pagan, but only the Christian believes, and in this Doxology professes against all Hereticks old and new? And as it is a short Creed, so it is also a most excellent Hymn; for the Glory of God is the End of our Creation, and should be the Aim of all our Services; whatsoever we do, should be done to the Glory of that God the Father, Son, and Holy Ghost: And this is all that we can either by Word or Deed give to God, namely *G L O R Y*. Therefore this Hymn fitly serves to close any of our religious Services, our Praises, Prayers, Thanksgivings, Confessions of Sins or Faith. Since all these we do to glorify God, it cannot be unfitting to close with *Glory be to God the Father, Son, and Holy Ghost*. It cannot easily be expressed, how useful this divine Hymn is upon all Occasions. If God Almighty sends us Prosperity, what can we better return him, than *Glory*? If he sends Adversity, it still befits us to say, *Glory be to God, &c.* Whether we receive Good, or whether we receive Evil at the Hands of God, we cannot say a better *Grace* than *Glory be to the Father, &c.* In a Word, we cannot better begin the Day, when we awake, nor conclude the Day, when we go to Sleep, than by *Glory be to the Father, and to the Son, and to the Holy Ghost*. Then the *Hallelujah*, or, *Praise ye the Lord*; of which St. Augustine says, *There is nothing that more soundly delights, than the Praise of God, and a continual Hallelujah.*

*The*



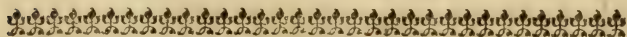


*The VENITE EXULTEMUS.*

*O come let us sing unto the Lord.*



HIS is an invitatory Psalm ; for herein we do mutually invite and call upon one another, being come before his Presence, to sing to the Lord, to set forth his Praises, to hear his Voice, as with Joy and Chearfulness, so with that Reverence that becomes his infinite Majesty, worshiping, falling down, and kneeling before him, using all humble Behaviour in each Part of his Service and Worship prescribed to us by his Church. And needful it is, that the Church should call upon us for this Duty ; for most of us forget the Psalmist's Counsel, *Psal. xcvi. 8, 9. To ascribe unto the Lord the Honour due unto his Name.* Into his Courts we come, before the Presence of the Lord of the whole Earth, and forget to *worship him in the Beauty of Holiness.*



*The PSALMS.*



HE PSALMS follow, which the Church appoints *to be read over every Month*, oftner than any other Part of holy Scripture : So was it of old ordained, saith *St. Chrysostom, Hom. 6. de pœnit.* “ All Christians exercise themselves in *David's* Psalms oftner than in any other Part of the Old and New Testament. *Moses* the great Law-giver, that  
C 3
“ saw

“ saw God Face to Face, and wrote a Book of  
 “ the Creation of the World, is scarce read over  
 “ once a Year. The *holy Gospels*, where the  
 “ Miracles of *Christ* are preached, where God  
 “ converses with Man, where Death is destroy-  
 “ ed, the Devils cast out, the Lepers cleansed, the  
 “ Blind restored to Sight ; where the Thief is  
 “ placed in Paradise, and the Harlot made purer  
 “ than the Stars ; where the Waters of *Jordan* are  
 “ consecrated to the Sanctification of Souls ; where  
 “ is the Food of Immortality the holy Eucha-  
 “ rist, and the Words of Life, holy Precepts,  
 “ and precious Promises, those we read over once  
 “ or twice a Week. What shall I say of blessed  
 “ *Paul*, Christ’s Orator, the Fisher of the World,  
 “ who by his fourteen Epistles, those spiritual  
 “ Nets, hath caught Men to Salvation, who was  
 “ rapt into the third Heaven, and heard and saw  
 “ such Mysteries as are not to be uttered ? him  
 “ we read twice in the Week : We get not his  
 “ Epistles by Heart, but only attend to them  
 “ while they are reading. But for holy *David’s*  
 “ *Psalms*, the Grace of the holy Spirit hath so  
 “ ordered it, that they should be said or sung  
 “ Night and Day. In the Church’s *Vigils*, the  
 “ first, the midst, and the last, are *David’s*  
 “ *Psalms* : In the Morning *David’s Psalms* are  
 “ sought for, and the first, the midst, and the last  
 “ is *David* : And in Funeral Solemnities the first,  
 “ the midst, and the last is *David*. In private  
 “ Houses, where the Virgins spin, the first, the  
 “ midst, and the last is *David*. Many that know  
 “ not a Letter, can say *David’s Psalms* by Heart.  
 “ In the Monasteries, the Choirs of heavenly  
 “ Hosts, the first, the midst, and the last is *Da-*  
 “ *vid*. In the Deserts, where Men that have cru-  
 “ cified the World to themselves converse with  
 “ God,

“ God, the first, the midst, and the last is *David*.  
 “ In the *Night*, when Men are asleep, *David* a-  
 “ wakes them up to sing; and gathering the Ser-  
 “ vants of God into angelical Troops, turns Earth  
 “ into Heaven, and makes Angels of Men singing  
 “ *David’s* Psalms. ” The holy Gospels and Epi-  
 stles contain indeed the Words of eternal Life,  
 Words by which we must be saved; and there-  
 fore should be sweeter to us than Honey, or the  
 Honey-comb, more precious than Gold, yea, than  
 much fine Gold; but they are not of so continual  
 Use as *David’s* Psalms, which are digested Forms  
 of Prayers, Thanksgivings, Praises, Confessions and  
 Adorations, fit for every Temper and every Time.  
 Here the Penitent hath a Form of Confession; he  
 that hath received a Benefit, hath a Thanksgiving;  
 he that is in any Kind of Need, bodily or ghostly,  
 hath a Prayer; all have Lauds, and all may adore  
 the several Excellencies of Almighty *God* in *Da-  
 vid’s* Forms; and these a Man may safely use, be-  
 ing compos’d by the Spirit of God, which can-  
 not err: Whereas other Books of Prayers and  
 Devotions are, for the most Part, compos’d by  
 private Men, subject to Error and Mistake, whose  
 Fancies, sometimes wild ones, are commended to  
 us for Matter of Devotion; and we may be taught  
 to blaspheme, while we intend to adore, or at  
 least to abuse our Devotion, when we approach to  
 the Throne of Grace, and offer up an unclean Beast  
 instead of an holy Sacrifice. May we not think,  
 that this amongst others hath been a Cause of the  
 Decay of right and true Devotion in these lat-  
 ter Days, namely, the Neglect of this excellent  
 Book, and preferring Men’s Fancies before it? I  
 deny not, but that Collects and other Parts of  
 Devotion, which the consentient Testimony and  
 constant Practice of the Church have commended



to us, may, and especially the most divine *Prayer* of our LORD ought, to be used by us in our private Devotion ; but I would not have *David's* Psalms disused, but used frequently, and made as they were by *Athanasius* and St. *Jerome*, a great, if not the greatest part of our private Devotions, which we may offer up to God, as with more Safety, so with more Confidence of Acceptation, being the Inspiration of that holy Spirit of God, who, when we know not what to say, helps our Infirmities both with Words and Affections, *Rom. viii. 26.* If any Man thinks these Psalms too hard for him to understand, and apply to his several Needs ; let him make Trial a while, and spend that Time in them, which he spends in human Compositions ; let him study them as earnestly as he does Books of less Concernment ; let him pray the holy Spirit, that made them, to open his Eyes, to see the admirable Use of them ; let him intreat holy and learned Guides of Souls to direct him in the Use of them ; and by the Grace of God, in the frequent Use of them, he may attain to the primitive Fervour, and come to be a Man, as holy *David* was, after God's own Heart. St. Hierom. in Epitaph. *Paulæ.* In the Morning, at the third, sixth, and ninth Hour : In the Evening, and at Midnight, *David's Psalms* are sung over in Order ; and no Man is suffered to be ignorant of *David's Psalms.*

THESE PSALMS we sing or say by Course, the Priest one Verse, and the People another ; or else one Side of the Choir one Verse, and the other Side another, according to the antient Practice of the Greek and Latin Church. (*Socrat. Hist. l. 6. c. 8. Theodoret. l. 2. c. 24. Basil. Ep. 63.*) And according to the Pattern set us by the Angels, *Esay vi. 3.* who sing one to another, *Holy, Holy, Holy.*

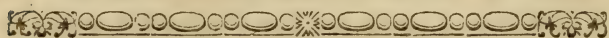
*Holy.* These Reasons may be given for this Manner of singing by Course. *First*, that we may thus in a holy Emulation contend, who shall serve God most affectionately, which our LORD seeing and hearing, is not a little pleas'd. *Tert. l. 2. ad ux.* *Secondly*, that one relieving another we may not grow weary of our Service, *St. Aug. Conf. l. 9. c. 7.*

WHEN we say or sing these Psalms, we are wont to *stand*, by the Erection of our Bodies expressing the Elevation or lifting up of our Souls to God, while we are serving him in these holy Employments.

AT the End of every Psalm, and of all the Hymns, except *TE DEUM*, (which, because it is nothing else almost, but this *Glory to be the Father, &c.* enlarg'd, hath not this Doxology added) we say or sing, *Glory to the Father, and to the Son, and to the Holy Ghost*; which was the Use of the antient Church, never quarrel'd at by any till *Arius*, who being prest with this Usage as an Argument against his Heresy of making the Son inferior to the Father, laboured to corrupt this Versicle, saying, *Glory be to the Father, by the Son, in the Holy Ghost.* *Theodoret, Hist. l. 2. c. 24.* The Church on the contrary was careful to maintain the antient Usage, adding on Purpose against *Arius*, *As it was in the Beginning, is now, and ever shall be.* *Conc. Vas. Can. 7.* Now if this joyful Hymn of Glory, have any Use in the Church of God; can we place it more fitly, than where it now serves as a Close and Conclusion to Psalms and Hymns, whose proper Subject and almost only Matter, is a dutiful Acknowledgment of God's Excellency and Glory, by Occasion of special Effects?

As an Hymn of Glory is fit to conclude the Psalms, so especially this Christian Hymn, wherein as Christians (not as Jews and Pagans) we glorify

rify God the Father, Son, and Holy Ghost; by which Christian Conclusion of *David's* Psalms, we do, as it were, fit this Part of the Old Testament for the Service of God under the Gospel, and make them Evangelical Offices.



## LESSONS.

**A**FTER the *Psalms* follow two *Lessons*; one out of the Old Testament, another out of the New. This was the antient Custom of all the Churches in *Egypt*, says *Cassian*, *Col. 2. cap. 4.* who says also, that it was not taught by Men, but from Heaven by the Ministry of Angels. This Choice may be to shew the Harmony of them; for what is the Law, but the Gospel foreshewed? What other the Gospel, but the Law fulfilled? That which lies in the Old Testament as under a Shadow, is in the New brought out into the open Sun: Things there prefigured are here performed. Thus as the two Seraphim cry one to another, *holy, holy, holy*, *Esay vi. 3.* So the two Testaments, Old and New, faithfully agreeing, evince the sacred Truth of God. First, one out of the Old Testament, then another out of the New; observing the Method of the holy Spirit, who first published the Old, then the New; first the Precepts of the Law, then of the Gospel. Which Method of their reading either purposely did tend, or at the least-wise doth fitly serve, that from smaller Things the Minds of the Hearers may go forward to the Knowledge of greater; and by Degrees climb up from the lowest to the highest Things; says incomparable *Hooker*.

A wise Constitution of the Church it is, thus to mingle Services of several Sorts, to keep us  
from



from Wearifomneſs. For whereas devout Prayer is joined with a vehement Intention of the inferior Powers of the Soul, which cannot therein continue long without Pain; therefore holy Church interpoſes ſtill ſomewhat for the higher Part of the Mind the Underſtanding to work upon, that both being kept in continual Exerciſe with Variety, neither might feel any Wearineſs, and yet each be a Spur to the other. For Prayer kindles our Deſire to behold God by Speculation; and the Mind delighted with that Speculation, takes every where new Inflammations to pray; the Riches of the Myſteries of heavenly Wiſdom continually ſtirring up in us correſpondent Deſires to them; ſo that he which prays in due Sort, is thereby made the more attentive to hear, and he which hears, the more earneſt to pray.

THE Miniſter that reads the Leſſons ſtanding and turning himſelf ſo as he may be beſt heard of all ſuch as are preſent : Rubric 2. before *Te Deum*. Turning himſelf ſo as he may be beſt heard of all; that is turning towards the People; whereby it appears, that immediately before the Leſſons he look'd another Way from the People, becauſe here he is directed to turn towards them. This was the ancient Cuſtom of the Church of *England*, that the Prieſt who did officiate, in all thoſe Parts of the Service, which were directed to the People, turn'd himſelf towards them; as in the Abſolution: See the Rubric before the Abſolution at the Communion: *Then ſhall the Prieſt, or Biſhop, if preſent, ſtand, and turning himſelf to the People, ſay, &c.* So in the Benediction, reading of the Leſſons and holy Commandments; but in thoſe Parts of the Office, which were directed to God immediately, as Prayers, Hymns, Lauds, Confessions of Faith, or Sins, he turn'd from the People; and for that

Purpose

Purpose in many Parish-Churches of late, the Reading-pew had one Desk for the Bible, looking towards the People to the Body of the Church, another for the Prayer-Book looking towards the East or upper End of the Chancel. And very reasonable was this Usage; for when the People were spoken to, it was fit to look towards them; but when God was spoken to, it was fit to turn from the People. And besides, if there be any Part of the World more honourable, in the Esteem of Men, than another, it is fit to look that Way, when we pray to God in public, that the turning of our Bodies towards a more honourable Place, may mind us of the great Honour and Majesty of the Person we speak to. And this Reason St. *Augustine* gives of the Church's antient Custom of turning to the East in their public Prayers; because the East is the most honourable Part of the World, being the Region of Light, whence the glorious Sun arises. *Aug. l. 2. de Ser. Dom. in Monte, c. 5.* That this was the constant Practice of the Church, to turn toward the East in her public Prayers, may sufficiently appear by St. *Augustine* in the Place last cited; where he says, *Cum ad orationes stamus, ad Orientem convertimur: When we stand at our Prayers, we turn towards the East.* And by *Epiphanius l. 1. hæ. c. 19.* who there detests the Madnes of the Impostor *Elzeus*, because that *amongst other Things he forbad praying toward the East.* And the Church of *England*, who professes to conform to the ancient Practices, as far as conveniently she can, as may be seen in many Passages of her Canons and other Places, did observe the same Custom in her Prayers; as appears by the placing of the Desk for the Prayer-Book above mentioned, looking that Way, and as may be collected from this Rubric, which directs

† the

the Priest in the reading of the Lessons to turn to the People, which supposes him at Prayer and the Psalms to look quite another Way, namely, as in Reason may be concluded, that Way which the Catholic Church uses to do; for diverse Reasons, and amongst others, for that which St. *Augustine* hath given, because that was *the most worthy Part of the World*, and therefore most fit to be look'd to, when we come to worship God in the Beauty of Holiness. Again, another Reason may be given of turning from the People towards the upper End of the Chancel in our Prayers; because it is fit in our Prayers to look towards that Part of the Church or Chancel, which is the highest and chief, and where God affords his most gracious and mysterious Presence; and that is the holy Table and Altar, which antiently was placed towards the upper or East End of the Chancel. This is the highest Part of the Chancel, set apart to the highest of religious Services, the Consecration and Distribution of the holy Eucharist; here is exhibited the most gracious and mysterious Presence of God, that in this Life we are capable of, the Presence of his most holy Body and Blood. And therefore the Altar was usually call'd the Tabernacle of God's Glory, his Chair of State, the Throne of God, the Type of Heaven, Heaven it self. As therefore the *Jews* in their Prayers looked towards the principal Part of the Temple, the Mercy-Seat, *Psal.* xxviii. 2. So the Christians, in their Prayers, turned towards the principal Part of the Church, the Altar, of which the Mercy-Seat was but a Type. And as our Lord hath taught us in his Prayer, to look up towards Heaven, when we pray, saying, *Our Father, which art in Heaven*, (not as if God were there confin'd; for he is every where, in Earth as well



well as in Heaven; but because, *Heaven is his Throne*, whereas *Earth* is but *his Footstool*) so holy Church by her Practice teaches us in our public and solemn Prayers to turn and look, not towards the inferior and lower Parts of the Footstool, but towards that Part of the Church, which most nearly resembles Heaven, the holy Table or Altar. Correspondent to this Practice, was the Manner of the *Jews* of old; for, at the reading of the Law and other Scriptures, he that did minister turned his Face to the People, but he who read the Prayers turned his Back to the People, and his Face to the Ark. Mr. *Thorndyke* of *Religious Assemblies*, Pag. 231.

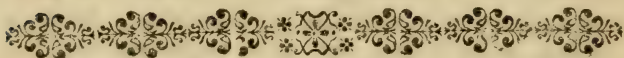
FOR the Choice of these Lessons and their Order, holy Church observes a several Course.

FOR the *Ordinary* Morning and Evening Prayers she observes only this; to begin at the Beginning of the Year with *Genesis* for the first Lesson, and *St. Matthew* for the second in the Morning; and *Genesis* again for the first, and *St. Paul* to the *Romans* for the second Lesson, at Even, and so continues on, till the Books be read over; but yet leaving out some Chapters, either such as have been read already, upon which Account she omits the *Chronicles*, being for the most Part the same with the Book of *Kings*, which hath been read already; and some particular Chapters in some other Books, the same having been for the most Part read either in the same Book or some other; or else such as are full of Genealogies, or some other Matter, which holy Church counts less profitable for ordinary Hearers. Only in this she alters the Order of the Books, not reading the Prophet *Esay*, till all the rest of the Books be done: Because the Prophet *Esay* being the most Evangelical Prophet, most plainly prophesying of Christ, is reserved to be read a little before *Advent*. FOR

FOR *Sundays* somewhat another Course is observed; for then *Genesis* is begun to be read upon *Septuagesima Sunday*; because then begins the holy Time of Penance and Mortification, to which *Genesis* is thought to suit best, because that treats of our Misery by the Fall of *Adam*, and of God's severe Judgment upon the World for Sin. Then we read forward the Books, as they lie in Order, yet not all the Books, but only some Choice Lessons out of them. And if any Sunday be, as they call it, a *privileged Day*; that is, if it hath the History of it expressed in Scripture, such as *Easter*, *Whitsunday*, &c. then there are peculiar and proper Lessons appointed for it.

FOR *Saints Days* we observe another Order: For upon them, (except such of them as are especially recorded in Scripture, and have proper Lessons) the Church appoints Chapters out of the moral Books, such as *Proverbs*, *Ecclesiastes*, *Ecclesiasticus*, and *Wisdom*, for first Lessons; being excellent Instructions for Life and Conversation, and so fit to be read upon the Days of holy Saints, whose exemplary Lives and Deaths are the Cause of the Church's solemn Commemoration of them, and Commendation of them to us. And though some of these Books be not, in the strictest Sense, canonical; yet I see no Reason, but that they may be read publicly in the Church with Profit, and more Safety than Sermons can be ordinarily preach'd there. For certainly Sermons are but human Compositions, and many of them not so wholesome Matter, as these which have been viewed and allowed by the Judgment of the Church for many Ages past, to be ecclesiastical and good, nearest to divine of any Writings. If it be thought dangerous to read them, after the same Manner and Order, that canonical  
Scripture

Scripture is read, lest perhaps by this Means they should grow into the same Credit with Canonical : It is answered that many Churches have thought it no great Hurt, if they should ; but our Church hath sufficiently secured us against that Danger, whatsoever it be, by setting different Marks upon them, stiling the one Canonical, the other Apocryphal. As for the second Lessons, the Church in them goes on in her ordinary Course.



### The H Y M N S.



*AFTER the Lessons are appointed Hymns : The Church observing St. Paul's Rule, Singing to the Lord in Psalms and Hymns, and spiritual Songs, every Way expressing her Thanks to God.*

THE Antiquity of Hymns in the Christian Church, doth sufficiently appear by that of our Saviour, *St. Matth. xxvi. When they had sung an Hymn, they went out ;* upon which Place, *St. Chrysostom* says, *They sung an Hymn, to teach us to do the like. Concerning singing of Psalms and Hymns in the Church, we have both the Precepts and Examples of Christ and his Apostles, St. Aug. Ep. 119. St. Paul ordered it in the Church of Colosse ; singing to yourselves in Psalms and Hymns, Col. iii. Which we find presently after practised in the Church of Alexandria, founded by St. Mark, Eus. Hist. l. 2. c. 17. where Philo reports, that the Christians had in every Place almost Monasteries, wherein they sang Hymns to God, in several Kinds of Meter and Verse. St. Ambrose brought them into Milan,*



to ease the People's sad Minds, and to keep them from Weariness, who were praying Night and Day for their persecuted Bishop; and from hence came all Hymns almost to be called *Ambrosiani*, because that by him they were spread over the *Latin Church*. *With the Morning and Evening Hymns God is delighted*, says St. Hierom : And *Possidius*, in the Life of St. *Augustine*, tells us, That towards the Time of his Dissolution, St. *Augustine* wept abundantly, because he saw the Cities destroyed, the Bishops and Priests sequestred, the Churches prophaned, the holy Service and Sacraments neglected, either because few or none desired them, or else because there were scarce any Priests left to administer to them that did desire them : Lastly, because the Hymns and Lauds of God were lost out of the Church.

THESE Hymns are to be said or sung ; but most properly to be sung ; else they are not so strictly and truly called *Hymns*, that is, Songs of Praise. And not only by the Church of *England*, but by all Christian Churches of old, was it so practised : And so holy *David* directs, Psalm. xlvii. 6. *O sing Praises, sing Praises unto our God : O sing Praises, sing Praises unto our King*. The Profit of which singing Hymns is much many ways ; especially in this, that they inkindle an holy Flame in the Minds and Affections of the Hearers. *O how I wept*, says St. *Augustine*, in the Hymns and holy Canticles, being enforc'd thereunto by the sweet Voices of thy melodious Church ! By Reason of the Proneness of our Affections to that which delights, it pleas'd the Wisdom of the Spirit, to borrow from Melody that Pleasure, which mingled with heavenly Mysteries causes the Smoothness and Softness of that which touches the Ear, to convey, as it were by Stealth, the Treasure of good Things into Men's Minds :

*To this Purpose were those harmonious Tunes of Psalms devised. And St. Basil, By pleasing thus the Affections, and delighting the Minds of Men, Musick makes the Service of God more easy.*

WHEN we sing or say these Hymns, *we stand*, which is the proper Posture for Thanksgivings and Lauds. *Psal. cxxxiv. Praise the Name of the Lord standing in the Courts of the Lord.* And *2 Chron. vii. 6. The Priests waited on their Offices; the Levites also with Instruments of Musick of the Lord, which David the King had made to praise the Lord, (with the cxxxvith Psalm) because his Mercy endureth for ever; when David praised by their Ministry, and the Priests sounded Trumpets before them, and all Israel stood.* The Erection of the Body fitly expresses the lifting up of the Heart in Joy; whence it is, that *rejoicing* in Scripture is called the *lifting up of the Head*, *St. Luke xxi. 28. Lift up your Heads, for your Redemption draweth nigh.* So then, Joy being a lifting up of the Soul, and Praise and Thanksgiving being Effects of Joy, cannot be more fitly expressed, than by Erection, and lifting up of the Body, *standing in the Courts of the Lord*, when we sing Praise unto him.

AFTER the Morning first Lesson follows *Te Deum, We praise thee, O God, or, O all ye Works of the Lord, &c.* called *Benedicite*. The first of which, *We praise thee, O God, &c.* was, as is credibly reported, framed miraculously by *St. Ambrose* and *St. Augustine* at his Baptism, and hath been in much Esteem in the Church ever since; as it deserves, being both a Creed containing all the Mysteries of Faith, and a most solemn Form of Thanksgiving, Praise, Adoration, and what not? and so hath that other Canticle, *O all ye Works of the Lord*, in which the whole Creation praises God together, been received and esteemed

esteemed univerſally in the Church, *Concil. Tole-  
tan.* 4. Can. 13. After the ſecond Leſſon, at Morn-  
ing Prayer, is appointed, *Bleſſed be the Lord God of  
Iſrael,* called *Benedictus*, or, *O be joyful in the  
Lord,* called *Jubilate*.

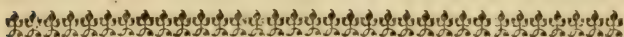
AFTER the Evening Leſſons are appointed,  
*Magnificat*, or, *My Soul doth magnify the Lord,*  
and *Nunc dimittis*, *Lord, now letteſt thou thy Ser-  
vant depart in Peace :* or elſe two *Pſalms*. And  
very fitly doth the Church appoint ſacred Hymns  
after the Leſſons: For who is there, that hearing  
God ſpeak from Heaven to him for his Soul's  
Health, can do leſs than riſe up and praiſe him?  
And what Hymns can be fitter to praiſe God with  
for our Salvation, than thoſe which were the firſt  
Gratulations, wherewith our Saviour was enter-  
tain'd into the World? And ſuch are theſe. Yet as  
fit as they are, ſome have quarrel'd with them, eſpe-  
cially at *Magnificat*, *My Soul doth magnify the Lord,*  
and *Nunc dimittis*, or, *Lord, now letteſt thou thy  
Servant depart in Peace*. The *Objections* are theſe:  
That the firſt of theſe was the Virgin Mary's  
Hymn for bearing Chriſt in her Womb; the  
latter old *Simeon's*, for ſeeing and holding in his  
Arms the bleſſed Babe; neither of which can be  
done by us now, and therefore neither can we ſay  
properly theſe Hymns. The *Answer* may be,  
that bearing Chriſt in the Womb, ſuckling him,  
holding him in our Arms, is not ſo great a Bleſ-  
ſing, *as the laying up his holy Word in our Hearts,*  
*St. Luke xi. 27. by which Chriſt is formed in us,*  
*Gal. iv. 19.* and ſo there is as much Thanks to  
be returned to God for this as for that. He that  
does the Will of God taught in his Word, may  
as well ſay, *My Soul doth magnify the Lord,* as  
the holy Virgin; for *Chriſt is form'd in him,* as  
well as in the Virgin's Womb. *St. Matth. xii.*



50. *Whoſoever doth the Will of my Father which is in Heaven, the ſame is my Brother, and Siſter, and Mother :* And why may not we, after the reading of a Part of the New Teſtament, ſay, *Lord, now letteſt thou thy Servant depart in Peace,* as well as old *Simeon* ? for in that Scripture, by the Eye of Faith, we ſee that Salvation which he then ſaw, and more clearly revealed. We have then the ſame Reason to ſay it, that old *Simeon* had, and we ſhould have the ſame Spirit to ſay it with.

THERE can be nothing more fitting for us, as we have ſaid, than having heard the Leſſons and the Goodneſs of God therein preach'd unto us, to break out into a Song of Praise and Thankſ-giving : And the Church hath appointed two to be uſed, either of them after each Leſſon ; but not ſo indifferently, but that the former Practice of exemplary Churches and Reason may guide us in the Choice. For the *Te Deum, Benedictus, Magnificat,* and *Nunc dimittis,* being the moſt expreſſive Jubilations and Rejoicings for the Redemption of the World, may be ſaid more often than the reſt, eſpecially on *Sundays* and other Feſtivals of our Lord ; excepting in *Lent* and *Advent*, which being Times of Humiliation, and Meditations on Chriſt as in Expectation, or on his Sufferings, are not ſo fitly enlarged with theſe Songs of higheſt Feſtivity, (the Cuſtom being for the ſame Reason in many Churches, in *Lent*, to hide and conceal all the Glory of their Altars, covering them with black to comply with the Season) and therefore in theſe Times may be rather uſed the following Pſalms than the foregoing Canticles ; as at other Times alſo, when the Contents of the Leſſon ſhall give Occaſion ; as when it ſpeaks of the Enlargement of the Church by bringing in  
the

the *Gentiles* into the Fold of it ; for diverse Passages of those three Psalms import that Sense. And for the Canticle *Benedicite*, *O all ye Works of the Lord* ; it may be used, not only in the aforesaid Times of Humiliation, but when the Lessons either are out of *Daniel*, or set before us the wonderful Handy-work of God in any of the Creatures, or the Use he makes of them, either ordinary or miraculous, for the Good of the Church. Then it will be very seasonable to return this Song, *O all ye Works of the Lord, bless ye the Lord, praise him, and magnify him for ever* : That is, ye are a great Occasion of blessing the Lord, who therefore be blessed, praised, and magnified for ever.



### The APOSTLES CREED.

THE *Creed* follows. At ordinary Morning and Evening Prayer, and most Sundays and Holy-days, the Apostles Creed is appointed ; which Creed was made by the Apostles, upon this Occasion, says *Ruffinus* in *Symb.* n. 2. The Apostles, having received a Commandment from our Lord to teach all Nations, and withal being commanded to tarry at *Hierusalem*, till they should be furnish'd with Gifts and Graces of the holy Spirit sufficient for such a Charge, tarried patiently, as they were enjoined, expecting the fulfilling of that Promise. In the Time of their Stay at *Hierusalem*, they agreed upon this *Creed*, as a Rule of Faith, according to the Analogy of which, they and all others should teach, and as a *Word of Distinction*, by which they should know Friends from Foes. For as the *Gileadites* distinguish'd their own Men from the *Benjamites*, by the Word

*Shibboleth*, Judges xii. 6. and as Soldiers know their own Side from the Enemy by their *Word* ; so the Apostles and the Church should know, who were the Church's Friends, and who were Enemies, who were right Believers, who false, by this *Word of Faith*. For all that walk'd according to this Rule, and profess'd this Faith, she acknowledg'd for hers, and gave them her Peace ; but all others that went contrary to this Rule and Word, she accounted Enemies, led by false Spirits, *Tertul. de præscript.* For he that hears not us, is not of God ; hereby know we the Spirit of Truth, and the Spirit of Error, 1 John iv. 6.

*THIS Creed is said daily twice, Morning and Evening.* So was it of old, *Aug. l. 1. de Symb. ad Catech. cap. 1.* Take the Rule of Faith, which is called the Symbol or Creed, say it daily, in the Morning before you go forth ; at Night before you sleep. And *L. 50. Hom. 42.* Say your Creed daily Morning and Evening : Rehearse your Creed to God. Say not, I said it Yesterday, I have said it to Day already ; say it again, say it every Day ; guard your selves with your Faith : And if the Adversary assault you, let the Redeemed know, that he ought to meet him, with the Banner of the Cross, and the Shield of Faith. Above all taking the Shield of Faith, *Ephes. vi. 16.* Faith is rightly called a Shield, says *St. Chrysostom in locum* ; For as a Shield is carried before the Body as a Wall to defend it, so is Faith to the Soul ; for all Things yield to that : This is our Victory, whereby we overcome the World, even our Faith. Therefore we had need look well to our Faith, and be careful to keep that entire : And for that Purpose, it is not amiss, to rehearse it often, and guard our Souls with it.



*CUM* *horremus aliquid, recurrendum est ad Symbolum* : When you are affrighted, run to the Creed, and say, *I believe in God the Father Almighty*; this will guard your Soul from Fear. If you be tempted to despair, guard your Soul with the Creed; say, *I believe in Jesus Christ his only Son our Lord, who was conceived, &c.* for us Men and our Salvation; that may secure your Soul from Despair. If you be tempted to Pride, run to the Creed, and a Sight of Christ hanging upon the Cross will humble you: If to Lust or Uncleaness, run to the Creed, and see the Wounds of Christ; and the Remembrance of them, if any Thing, will quench that fiery Dart. If you be tempted to presume and grow careless, take up again this Shield of Faith; see Christ in the Creed coming to Judgment, and *this Terror of the Lord will persuade Men*. In a Word, the Creed is a Guard and Defence against all Temptations of the World, all the fiery Darts of the Devil, all the filthy Lusts of the Flesh. Therefore, *above all take the Shield of Faith*, saith St. Paul; and be sure to guard your Soul, Morning and Evening, with the Creed, the Symbol of the most holy Faith. Besides, this solemn rehearsing of our Creed is a plighting of our Faith and Fidelity to God, before Devils, Angels, and Men; an engaging and devoting of our Soul in the principal Faculties and Powers of it, our Reason, Understanding, and Will, wholly to God the Father, Son, and Holy Ghost; to believe in the ever-blessed Trinity, whatsoever Flesh and Blood shall tempt to the contrary; which is an high Piece of Loyalty to God, and cannot be too often perform'd. It is that Kind of Confession, that St. Paul says is necessary to Salvation, as well as believing, *Rom. x.* For it is there said, Verse 9. *If we confess with*

*our Mouth, as well as if we believe with the Heart, we shall be saved* : It is that Kind of Confession that our Lord Christ speaks of, *St. Matt. x. 32. Whosoever shall confess me before Men, him will I confess also before my Father which is in Heaven.* And therefore, since it is a Service so acceptable, it cannot be thought unreasonable, for the Church to require it Morning and Evening. The Creed follows soon after the Lessons, and very seasonably ; for in the Creed we confess that Faith, that the holy Lessons teach.

THE Creed is to be said, not by the Priest alone, but *by the Priest and People together.* Rubric *before the Creed.* For since Confession of Faith in publick, before God, Angels, and Men, is so acceptable a Service to God, as is shewn ; fit it is, that every Man, as well as the Priest, should bear his Part in it ; since every Man may do it for himself, as well, nay better than the Priest can do it for him : For as every Man knows best what himself believes, so it is fittest to confess it for himself, and evidence to the Church his sound Belief, by expressly repeating of that Creed, and every Particular thereof, which is, and always hath been, accounted the Mark and Character, whereby to distinguish a true Believer from an Heretick or Infidel.

WE are required to say the Creed *standing,* by this Gesture signifying our Readiness to profess, and our Resolution to adhere and stand to, this holy Faith.

Of Athanasius's CREED.

BESIDES the Apostles Creed, holy Church acknowledges two others, or rather two Explanations of the same Creed, the *Nicene* and *Athanasius's* Creed. Of the *Nicene* Creed shall be said somewhat in the proper Place, the Communion-Service, where it is used. *Athanasius's* Creed is here to be accounted for; because it is said sometimes in this Place instead of the Apostles Creed. It was composed by *Athanasius*, and sent to Pope *Julius*, for to clear himself, and acquit his Faith, from the Slanders of his *Arian* Enemies, who reported him erroneous in the Faith. It hath been received with great Veneration, as a Treasure of inestimable Price, both by the *Greek* and *Latin* Churches; *Nazianzen. de laud. Athan. Orat. 21.* And therefore both for that Authority, and for the Testification of our Continuance in the same Faith, to this Day, the Church rather uses this, and the *Nicene* Explanations, than any other Gloss or Paraphrase devised by ourselves; which, tho' it were to the same Effect, notwithstanding could not be of the same Credit or Authority.

THIS Creed is appointed to be said upon the Days named in the *Rubric*, for these Reasons; partly, because those Days, many of them, are most proper for this Confession of the Faith, which of all others is the most express concerning the Trinity, because the Matter of them much concerns the Manifestation of the Trinity, as *Christmas*, *Epiphany*, *Easter-Day*, *Ascension-Day*, *Whitsunday*, *Trinity-Sunday*, and *St. John Baptist's Day*, at the highest of whose Acts, the Baptising of our Lord, was made a Kind of sensible Manifestation of



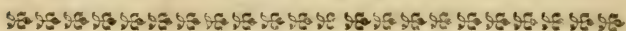
of the Trinity, partly, that so it might be said once a Month at least, and therefore on St. *James*, and St. *Bartholomew's* Days ; and withal at convenient Distance from each Time, and therefore on St. *Matthew*, *Matthias*, *Simon* and *Jude*, and St. *Andrew's*.

THE LORD BE WITH YOU.

**T**HIS divine Salutation taken out of holy Scripture, *Ruth* ii. was frequently used in ancient Liturgies ; before Prayers, before the Gospel, before the Sermon, and at other Times ; and that by the Direction of the holy Apostles, says the *Council of Braccara*. It seems as an *Introit* or Entrance upon another Sort of divine Service, and a good Introduction it is, serving as an holy Excitation to Attention and Devotion, by minding the People what they are about, namely such holy Services, as without God's Assistance and special Grace cannot be perform'd ; and therefore when they are about these Services, the Priest minds them of it by saying, *The Lord be with you*. And again, it is a most excellent and seasonable Prayer for them, in Effect thus much ; The Lord be with you, to lift up your Hearts, and raise your Devotions to his Service : The Lord be with you, to accept your Services : The Lord be with you, to reward you hereafter with eternal Life.

THE People answer, *And with thy Spirit*. Which Form is taken out of 2 *Tim.* iv. 22. and is as much as this ; Thou art about to offer up Prayers and spiritual Sacrifices for us, therefore we pray likewise for thee, that he, without whom nothing is good and acceptable, may be with thy Spirit, while thou art exercised in these spiritual Services,

Services, which must be performed with the Spirit; according to St. *Paul*, 1 *Cor.* xiv. 15. Thus the Priest prays and wishes well to the People, and they pray and wish well to the Priest. And such mutual Salutations and Prayers as this, and those that follow, where Priest and People interchangeably pray each for other, are excellent Expressions of the Communion of Saints, both acknowledging thus, that they are all one Body, and each one Members one of another, mutually caring for one another's Good, and mutually praying for one another; which must needs be, if well considered, and duly performed, excellent *Incentives* and *Pro-vocations* to Charity and Love one of another; and as St. *Chrysostom* observes, *Hom.* 3. in *Col.* if these solemn and mutual Salutations were religiously performed, it were almost impossible that Priest and People should be at Enmity. For can the People hate the Priest that blesses them, that prays for them, *The Lord be with you, or Peace be with you*, which was antiently the Bishop's Salutation, instead of the Lord be with you? Or can the Priest forget to love the People that daily pray for him, *And with thy Spirit*?



# LET US PRAY.

THESE Words are often used in antient Liturgies, as well as in ours, and are an Excitation to Prayer, to call back our wandring, and recollect our scattered Thoughts, and to awaken our Devotion, bidding us mind what we are about; namely, now when we are about to pray, to pray indeed, that is heartily and earnestly. The Deacon, in antient Services, was wont to call upon the People often, ἐκτενῶς δεηθῶμεν, *let us pray vehemently*; nay, ἐκτενέστερον, *still more vehemently*; and

and the same Vehemency and earnest Devotion, which the Manner of these old Liturgies breathed, does our Church in her Liturgy call for, in these Words, *Let us pray*; that is, with all the Earnestness and Vehemency that we may, that our Prayers may be such as St. *James* speaks of, active lively-spirited Prayers; for these are they that avail much with God. And there is none of us but must think it needful thus to be call'd upon and awakened; for Thoughts will be wandering, and Devotion will abate, and scarce hold out to the Prayer's End, tho' it be a short one; so that well said the old Hermit, whom *Melancthon* mentions in his Discourse *de Orat. There is nothing harder than to pray.*

THESE Words, *Let us pray*, as they are an Incitation to Prayer in general, so they may seem to be sometimes an Invitation to another Form of petitioning, as in the Litany and other Places; it being as much as to say, Let us collect our alternate Supplications by Versicles and Answers into Collects or Prayers. In the *Latin* Liturgies, their Rubrics especially, *Preces* and *Orationes* seem to be thus distinguish'd; that *Preces*, or Supplications, were those alternate Petitions, where the People answered by responsive Versicles; *Oratio*, or Prayer, was that which was said by the Priest alone, the People only answering *Amen*.



LORD, HAVE MERCY UPON US.

CHRIST, HAVE MERCY UPON US.

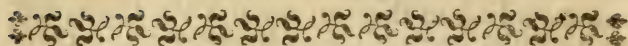
LORD, HAVE MERCY UPON US.

THIS short Litany, as it was call'd by some Antients, this most humble and piercing Supplication to the blessed Trinity, Father, Son, and Holy Ghost, was frequently used in antient Liturgies,



turgies, as it is to be seen in them, and also in the Council of *Vas. Can. 5. Anno Dom. 440.* or thereabouts. *Because*, saith that Council, *the sweet and wholesome Custom of saying, Kyrie Eleeson, or, Lord, have Mercy upon us, with great Affection and Compunction, hath been received into the whole Eastern, and most of the Western Church: Therefore be it enacted, that the same be used in our Churches at Matins, Evensong, and Communion-Service.* It was antiently called *ἐκτενὴς ἰκετία*, the earnest or vehement Supplication; because as it is a most pathetick Petition of Mercy to every Person of the blessed Trinity, so it was uttered by those primitive good Men, with much Earnestness and Intention of Spirit, being sensible of their Danger of sinking into endless Perdition, without the Mercy of the blessed Trinity; and therefore with no less Earnestness than *St. Peter* cried, *Master save*, when he was sinking into the Sea, did they cry out, *Lord, have Mercy, &c.* God the Father have Mercy, God the Son have Mercy, God the Holy Ghost have Mercy: Have Mercy upon us in pardoning our Sins, which make us worthy to be cast out of thy Favour, but unworthy to serve thee: Have Mercy in helping our Weakness, and Inability of our selves to serve thee: Many are our Dangers, many are our Wants, many Ways we stand in Need of Mercy, therefore, *Lord, have Mercy, &c.* This excellent comprehensive Litany is seasonable at all Times, and in all Parts of the Service, after our singing of Hymns and Psalms, after our Hearing and Confession of Faith: Such is our Unworthiness, such our Weakness, that it cannot be thought amiss to beg God's Mercy, after we have pray'd; such is our Dulness and Coldness in our Prayers, that we had need pray, *Lord, have Mercy upon us.*

IT may be observed, that this earnest and humble Supplication was usually in old Services, and so is in ours, set immediately before the *Lord's Prayer*, as a Preparation to it; and very fitly: For as we cannot devise a more suitable Preparation to Prayer than this humble Petition of Mercy, and Acknowledgment of our own Misery; so is there no Prayer, whereto greater Preparation is required, than that divine Prayer sanctified by the sacred Lips of our Lord, wherein we say, *Our Father*, &c. *Clemens in Const.* l. 7. c. 25. advises us, when we say this Prayer, to be careful to prepare ourselves, so that we may in some Manner be worthy of this divine Adoption to be the Sons of God; lest, if we unworthily call him Father, he upbraid us as he did the Jews, *Mal. i. If I be your Father, where is mine Honour?* The Sanctity of the Son is the Honour of the Father. Indeed it is so great an Honour to call God *Our Father*, 1 *John* 3. that we had Need with all Humility beg Pardon of his Majesty, before we venture upon so high a Title. Therefore our Mother the Church hath been careful to prepare us for this divine Prayer, sometimes by a Confession of our Sins and Absolution, as at *Morning* and *Evening Service*, but most commonly by this short Litany; first teaching us to bewail our Unworthiness, and pray for Mercy, and then with an humble Boldness to look up to Heaven, and call God *Our Father*, and beg farther Blessings of him.



# VERSICLES *and* ANSWERS.



**A**FTER the *Lord's Prayer* follow short *Versicles* and *Answers*, taken out of holy Scripture, *Psalms* lxxxv. 7. *Psalms* xx. 9. *Psalms* cxxxii. 9. *Psalms* xxviii. 10. 2 *Kings* xx. 19. *Psalms* li. 10, 11.

THE Priest beginning and the People answering, contending in an holy Emulation, who shall be most devout, in these short, but pithy Ejaculations, or Darts cast up to Heaven. Such short Ejaculations were much used by the devout Brethren, which St. *Augustine* commends as the most piercing Kind of Prayer, *Ep.* 121. Such as these were that of the *Leper*, St. *Matth.* viii. 2. *Lord, if thou wilt, thou canst make me clean*: And that of the *Disciples*, St. *Matth.* viii. 25. *Master, save us, we perish*: Short, but powerful; as you may see by our Saviour's gracious Acceptance of them.

AND here I must further commend the Order of the *Answers* of the *People* in all Places of the *Service* where it stands. It refresheth their Attention, it teaches them their Part at publick Prayers, not to stand by and censure how well the Priest plays the Mouth of the Congregation: Lastly, it unites the Affections of them all together, and helps to keep them in a League of perpetual Amity. For if the Prophet *David* did think, that the very Meeting of Men together in the House of God should make the Bond of their Love indissoluble, *Psalms* lv. 15. how much more may we judge it reasonable to hope, that  
the

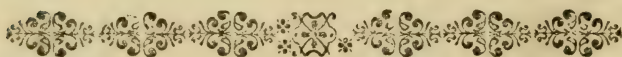


the like Effects may grow in each of the People toward other, in them all towards the Priest, and in the Priest towards them ; between whom there daily and interchangeably pass, in the Hearing of God himself, and in the Presence of his holy Angels, so many heavenly Acclamations, Exultations, Provocations, Petitions, Songs of Comfort, Psalms of Praise and Thanksgiving? In all which Particulars, as when the Priest makes their Suits, and they with one Voice say, *Amen* ; or when he joyfully begins, and they with like Alacrity follow, dividing betwixt them the Sentences, wherewith they strive who shall most shew his own, and stir up others Zeal, to the Glory of God, as in the *Psalms* and *Hymns* ; or when they mutually pray for each other, the Priest for the People, and the People for him, as in the *Versicles* immediately before the Morning Collects ; or when the Priest proposes to God the People's Necessities, and they their own Requests for Relief in every of them, as in the *Litany* ; or when he proclaims the Law of God to them, as in the *Ten Commandments* ; they adjoining an humble Acknowledgment of their common Imbecillity to the several Branches thereof, together with the lowly Requests for Grace to perform the Things commanded, as in the *Kyries*, or *Lord, have Mercy upon us. &c.* at the End of each Commandment : All these interlocutory Forms of Speech, what are they but most effectual, partly Testifications, partly Inflammations, of all Piety ?

*The Priest, when he begins these short Prayers, is directed by the Rubric to Stand.* It is noted, that the Priest in the holy Offices is sometimes appointed to *kneel*, sometimes to *stand*. The Reason of this we shall here once for all enquire.

THE Priest or Minister, being a Man of like Infirmities with the rest of the Congregation, a Sinner, and so standing in Need of Grace and Pardon, as well as the rest, in all Confessions of Sins and penitential Prayers, such as the Litany is, is directed to beg his Pardon and Grace upon his Knees. He being moreover a Priest, or Minister of the most high God, that hath received from him an Office and Authority, sometimes *stands*, to signify *that his Office* and Authority. Which Office of his may be considered, either in Relation to God, or the People. As it relates to God, so he is God's Ambassador, 2 Cor. v. 20. to whom is committed the *Ministry of Reconciliation*, in which Respect he is to *teach, baptise, consecrate the holy Eucharist, bless and absolve the Penitent*; and in all these Acts of Authority, which he does in the Name and Person of Christ, he is to *stand*. As his Office relates to the People, so he is in their Stead, for them appointed by God to offer up Gifts and Sacrifices to God, particularly the Sacrifice of Praise and Thanksgiving, together with their Prayers; so we read, *Heb. v. 1. Every high Priest, or Priest* (so the Words are promiscuously used, *Heb. viii. 3, 4.*) *taken from among Men, is ordained for Men, or in their Stead, in Things pertaining to God, to offer up both Gifts and Sacrifices for Sins.* Which Definition of a Priest belongs not only to a Priest of the Law, but also to a Priest or Minister of the Gospel. For St. Paul from this Definition proves, that our Lord Christ, who was after the Order of Melchisedeck, not of Aaron, a Priest of the Gospel, not of the Law, ought not to call himself *ψ. 5.* but was *appointed by God*, and moreover, that he *ought to have Gifts and Sacrifices to offer*, *Heb. viii. 3. Because every high Priest, or Priest,*

is ordained to offer Gifts and Sacrifices. These Arguments of St. Paul drawn from this Definition are fallacious and unconcluding, unless this be the Definition of a Gospel-Priest, as well as a legal. Seeing then that we must not conclude St. Paul's Arguments to be unconcluding, we must grant, that the Ministers of the Gospel are appointed by God to offer up the Sacrifices of Prayers and Praises of the Church for the People, thus to stand betwixt God and them ; and to shew this his Office, in these Services he is directed to *stand*. By this we may see what Advantage it is to the People, that their Prayers are offered up by a Priest. For God having appointed him to this Office, will certainly assist and accept his own Constitution : And tho' the Minister be wicked, or indevout in his Prayers, yet God, that will punish this Neglect in himself, will certainly accept of his Office for the People. Upon this Ground probably it was, that God sent *Abimelech* to *Abraham* to pray for him, for he was a Prophet, Gen. xx. 7.



### The COLLECTS.



HE Collects follow, which are thought by diverse to be so called, either because they were made by the Priest, *super collectam populi*, over, or in Behalf of the Congregation, Meeting, or Collection of the People ; or rather, because the Priest doth herein *collect* the Devotions of the People, and offer them up to God ; for though  
it



it hath been the constant Practice from the Beginning, for the People to bear a vocal Part by their Suffrages and Answers in the publick Service of God (which for that very Reason was by the Antients called *Common Prayer*, as may be gathered out of *Justin Martyr*, *Apol.* 2. *St. Aug.* *Epist.* 118. and others) yet for the more renewing and strengthening of their Earnestness and Importunity, and as it were wrestling with God, and Hope of prevailing, they desired that themselves and their Devotions should in the Close be recommended to God by the Priest, they all adjoining their Assent, and saying *Amen* to it. And that is the Reason, why in many of the Collects, God is desired to hear the Petitions of the People, to wit, those that the People had then made before the Collect; that they come in at the End of other Devotions, and were by some of old called *Missa*, that is to say, Dismissions, the People being dismissed upon the Pronouncing of them and the Blessing; the Collects themselves being by some of the Antients called Blessings, and also *Sacramenta*, either for that their chief Use was at the Communion, or because they were uttered *per Sacerdotem*, by one consecrated to holy Offices.

BUT it will not be amiss to enquire more particularly, what may be said for these very Collects which we use, they being of so frequent Use, and so considerable a Part of the Devotion of our Church.

AND first concerning their Authors and Antiquity, we may observe, that our Church endeavouring to preserve, not only the Spirit, but the very Forms (as much as may be, and in a known Tongue) of antient primitive Devotion, hath retained these very Collects, the most of

them, among other precious Remains of it: For we find by antient Testimony, that they were composed or ordered, either by St. *Ambrose*, *Gelasius*, or *Gregory the Great*, those holy Bishops and Fathers of the Church; and therefore having daily ascended up to Heaven like Incense from the Hearts and Mouths of so many Saints in the Ages since their Times, they cannot but be very venerable, and relish well with us, unless our Hearts and Affections be of a contrary Temper.

SECONDLY, For the Object of these Collects, they are directed to God in the Name of Jesus Christ our Lord; for so usually they conclude, and very fitly: For Christ is indeed the Altar upon which all our Prayers are to be offered, that they may be acceptable; *Whatsoever ye shall ask the Father in my Name, he will give it you*, St. *John* xvi. 23. And so it was the Custom of old. *Itaque Orationes nostras, vitam & Sacrificia, & omnia nostra offerimus tibi Pater, assidue, per Dominum nostrum Jesum Christum, &c.* Bernard. *de Amore Dei*, Cap. 8. But yet we may observe, that a few Collects are directed to Christ, and in the Litany some Supplications to the holy Ghost, besides that precatory Hymn of *Veni Creator* in the *Book of Ordination*; and that some Collects, especially for great Festivals, conclude with this Acknowledgment, *That Christ with the Father and the Holy Ghost liveth and reigneth one God World without End*. And this seems to be done, to testify what the Scripture warrants, that altho' for more Congruity we in the general Course of our Prayers go to the Father by the Son, yet that we may also invoke both the Son and the Holy Ghost, and that while we call upon one, we equally worship and glorify all three together:

gether : *Quia dum ad solius Patris personam honoris sermo dirigitur, bene credentis fide tota Trinitas honoratur ;* saith *Fulgentius, Lib. 2. ad Monimum.*

THIRDLY, For their Form and Proportion, as they are not one long continued Prayer, but diverse short ones, they have many Advantages to gain Esteem : The Practice of the *Jews* of old, in whose prescribed Devotions we find a certain Number of several Prayers or Collects to be said together ; the Example of our Lord in prescribing a short Form, the Judgment and Practice of the antient Christians in their Liturgies ; and *St. Chrysostom*, among others, commends highly short and frequent Prayers with little Distances between ; *Hom. 2. of Hanna ;* so doth *Cassian* also, and from the Judgment of others that were much exercis'd therein ; *Lib. ii. Cap. 10. de Institut. Cœnob.* And lastly, they are most convenient for keeping away Coldness, Distraction, and Illusions from our Devotion ; for what we elsewhere said in Praise of short Ejaculations, is true also concerning Collects ; and that not only in Respect of the Minister, but the People also, whose Minds and Affections become hereby more erect, close, and earnest, by the oftner breathing out their hearty Concurrence, and saying all of them *Amen* together, at the End of each Collect.

FOURTHLY, The Matter of them is most excellent and remarkable. It consists usually of two Parts : An humble Acknowledgment of the adorable Perfection and Goodness of God, and a congruous Petition for some Benefit from him. The first is seen not only in the Collects for special Festivals or Benefits, but in those also that are more general ; for even in such, what find we in the Beginning of them, but some or other of these and the like Acknowledgments ? *That God*



*is Almighty, everlasting, full of Goodness and Pity, the Strength, Refuge, and Protector of all that trust in him, without whom nothing is strong, nothing is holy, no continuing in Safety or Being : That such is our Weakness and Frailty, that we have no Power of our selves to help our selves, to do any good, to stand upright, cannot but fall ; That we put no Trust in any Thing that we do, but lean only upon the Help of his heavenly Grace ; That he is the Author and Giver of all good Things, from whom it comes that we have an hearty Desire to pray, or do him any true or laudable Service ; That he is always more ready to hear than we to pray, and to give more than we desire or deserve, having prepared for them that love him such good Things as pass Man's Understanding.*

THESE, and the like Expressions, can be no other than the Breathings of the primitive Christians, who with all Self-denial made the Grace of God their Hope, Refuge, Protection, Petition, and Profession against all proud Hereticks and Enemies of it : And the Petitions which follow these humble and pious Acknowledgments and Praises, are very proper, holy, and good, which will better appear, if we consider the Matter of each Collect apart.

The first in Order among the Collects is that *for the Day*. Now as on every Day, or Season, there is something more particularly commended to our Meditations by the Church ; so the first Collect reflects chiefly upon that, though sometimes more generally upon the whole Matter of the *Epistle and Gospel*, desiring Inspiration, Strength, and Protection from God Almighty, in the Practice and Persuance of what is set before us. But concerning the Matter of the Collects for the Day, it is spoken of afterward in the particular Account

Account that is given of each *Epistle*, *Gospel*, and *Collect*.

THE second Collect is for *Peace*, according to St. *Paul's* Direction, 1 *Tim.* ii. And *Orbem Pacatum*, that the World might be quiet, was ever a Clause in the Prayers of the primitive Church. And good Reason : For Peace was our Lord's Legacy, *My Peace I leave with you*, his New-year's Gift, *Pax in Terris Xenium Christi*; He prayed for Peace, paid for Peace, wept for it, bled for it. Peace should therefore be dear to us, all Kind of Peace, outward Peace and all : For if there be not a quiet and peaceable Life, there will hardly be Godliness and Honesty, 1 *Tim.* ii. This Collect then is fit to be said daily, being a Prayer for Peace ; and so is that which follows :

THE third for *Grace* to live well ; for if there be not Peace with God by an holy Life, there will never be Peace in the World. No Man can so much as think a good Thought, much less lead a godly Life, without the Grace of God ; therefore that is also prayed for, together with God's Protection for the Day or Night following.

THEN the Prayers according to St. *Paul*, 1 *Tim.* ii. who exhorts, *that Prayers and Supplications be made for all Men* ; in particular for Kings : And the Reason he there gives, sufficiently shews the Necessity of praying particularly and especially for them ; namely, that we may lead a quiet and peaceable Life in all Godliness and Honesty ; which can hardly be done, if they do not help towards it. For as the Son of *Syrach* says, Chap. x. 2. *As the Judge of the People is himself, even so are his Officers ; and what Manner of Man the Ruler of the City is, such are all they that dwell therein.* A good *Josiah*, *Hezekiah*, or  

E 4
David,

*David*, promote Religion and Honesty, and the right Worship of God among the People : But a *Jeroboam*, by setting up Calves in *Dan* and *Bethel*, makes all the People sin.

AFTER this follows a Prayer for the *Church*, excellently described by *Bishops*, *Curates*, and the *People committed to their Charge*. By *Curates* here are not meant *Stipendiaries*, as now it is used to signify, but all those, whether *Parsons* or *Vicars*, to whom the *Bishop*, who is the chief Pastor under *Christ*, hath committed the Cure of the Souls of some Part of his Flock, and so are the *Bishop's Curates*. The *Bishop* with these *Curates*, and the Flock or Congregation committed to their Charge, make up a Church. For according to our Saviour's Definition, a Church is a *Shepherd*, and his *Sheep that will hear his Voice* ; to which *St. Cyprian's* Description agrees, *Ep. lxi. Illi sunt Ecclesia, Plebs Sacerdoti adunata, & Pastori suo Grex adhærens. The Church is a Congregation of Believers united to their Bishop, and a Flock adhering to their Shepherd* ; whence you ought to know, says he, that the Church is in the Bishop, and the Bishop in the Church, and they that are not with the Bishop, are not in the Church. Now because the Bishops are the Guides and Governors of the Church, so that all Acts of the Church are ordered and directed by them, as the same *St. Cyprian* says ; therefore the Custom of the Church always was, and not without Reason, to pray particularly by Name for their Bishop, as they did for the King.

To make this Church, to gather it from among Infidels and Heathens, and to preserve it from all her subtle and potent Enemies, by the *healthful Spirit of his Grace*, is an Act of as great Power, and a greater Miracle of Love, than to  
create



create the World. *Although thou beest wonderful, O Lord, in all thy Works, yet thou art believed to be most wonderful in thy Works of Piety and Mercy, says St. Augustin: And therefore the Preface is suitable, Almighty God, which only workest great Marvels, send down upon thy Church, Bishops, Curates, and the Congregations committed to their Charge, the healthful Spirit of thy Grace.*



### The BLESSING.



End our Service with a BLESSING, which is to be pronounced by *the Bishop, if he be present.* See the Rubric before the Blessing in the *Communion-Service.* Then the Priest, or Bishop, if present, shall let them depart with his Blessing. This is order'd for the Honour of the Bishop's Authority, *Hebr. vii. 7. Without Contradiction the less is blessed of the greater.* Therefore Blessing being an Act of Authority, the Bishop ought not to be blest by the Priest, but the Priest by the Bishop.

THIS Blessing of the Bishop or Priest was so highly esteem'd in the primitive Times, that none durst go out of the Church 'till they had receiv'd it, according to the Council of *Agatha, Can. 31.* in the Year 472. And the third of *Orleans, Can. 22.* And when they received it, they did it *kneeling, or bowing down their Head.* And the Deacon, to prepare them to it, was wont to call out immediately before the Time of the Blessing, in such

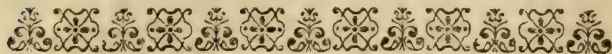
†

Words

Words as these; *Bow down your selves to the Blessing, Chryf. Liturg.* The Jews received it after the same Manner, *Ecclus. c. l. v. 19, 20, 21. When the Service was finished, the High-Priest went down, and lifted up his Hands over the Congregation to give the Blessing of the Lord with his Lips, and they bowed down themselves to worship the Lord, that they might receive the Blessing from the Lord the most High.* And doubtless, did we consider the Efficacy and Virtue of this Blessing of the Priest or Bishop, we could do no less than they did. For it is God from Heaven that blesses us by the Mouth of his Minister, we have his Word for it, *Numb. vi. 22. And the Lord spake to Moses, saying, Speak to Aaron and his Sons, saying, On this wise shall ye bless the Children of Israel, The Lord bless thee, &c. And they shall put my Name upon the Children of Israel, and I will bless them.* And the same Promise of God's Assistance, and ratifying the Priest's Blessing, we have in the Gospel, *St. Matth. x. 13. St. Luke x. 5.* where our Saviour charges his Apostles and Disciples, that into whatsoever House they enter, they should *say*, not *pray*; *Say with Authority, Peace be to this House*, and (not if your Prayers be fervent, or if they in the House join in Prayer with you, but) *if the Son of Peace be there*; that is, if he that dwells in the House hinders not, nor resists your Blessing, if he be a Person capable of so much Good as your Blessing, (for this is signified by this Hebrew Phrase, *Son of Peace*) *your Peace shall rest upon him*: But if he be not such a Son of Peace, *your Blessing shall return to you again*; which it could not be said to do, unless Virtue, together with the Blessing, had gone out from them.

The

*The Evening Service differs little or nothing from the Morning, and therefore what hath been said concerning the Morning Office, may be applied to that.*



### The LITANY.



LITANY signifies an humble and earnest Supplication. These Forms of Prayers call'd *Litanies* (wherein the People are more exercised than in any other Part of the Service, by continual joining in every Passage of it) are thought by some to have been brought into the Church about four hundred Years after Christ, in Times of great Calamity, for the appeasing of God's Wrath. True it is, that they are very seasonable Prayers in such Times, and therefore were by *Gregory* and others used in their Processions for the averting of God's Wrath in publick Calamities: But it is as true, that they were long before that Time, even in the first Services that we find in the Church, used at the Communion Service, and in other Offices, as the Ordination of Priests, and the like; witness *Clem. Const.* l. 8. c. 5, 6, 10. where we find the Deacon ministring to the People, and directing them from Point to Point what to pray for, as it is in our Litany, and the People are appointed to answer to every Petition, *Domine, miserere*, Lord, have Mercy. And in all Liturgies extant (as Mr. *Thorndyke* hath well observed in his Book of *Religious Assemblies*) the same Allocutions, or *προσφωνήσεις*, which are indeed Litanies, may be seen. And St. *August.* Ep. 119. c. 18. tells us of the Common-Prayers, which were indited or denounced by the Voice of the Deacon.



Deacon. All which make it probable, that the Practice of Litanies is derived from the Apostles, and the Custom of their Time. And St. *Chrysostom* on *Rom. viii.* seems to assert the same: For upon that Verse, *We know not what we should pray for as we ought, but the Spirit helps our Infirmities*; he says thus: In those Days, amongst other miraculous Gifts of the Spirit, this was one, *Donum precum*, the Gift of making Prayers for the Church, to help the Ignorance of the People that knew not what to pray for as they ought. He that had this Gift, stood up, and prayed for the whole Congregation, and taught them what to pray for: Whose Office now the Deacon performs, *viz.* by directing them from Point to Point, what to pray for. To every of which Petitions, says *Clement* above-cited, the People were to answer, *Domine, miserere.* This continual joining of the People in every Passage of it, tends much both to the improving and evidencing that Fervor and Intention, which is most necessary in Prayers. Hence was it that these Forms of Prayers (where the People's Devotion is so often excited, quickened, and exercised by continual Suffrages, such as, *Good Lord, deliver us*; *We beseech thee to hear us, good Lord*) were called *ἐκτενὲς δεήσεις*, earnest or intense Petitions; in which, if they were relished aright, the earnest and vehement Devotion of the primitive Times still breaths; and in these Prayers, if ever, we pray with the Spirit.

CONCERNING the Litany of our Church, we may boldly say, and easily maintain it, that there is not extant any where, 1. A more particular excellent Enumeration of all the Christian's either private or common Wants; nor, 2. A more innocent, blameless Form, against which there lies no just Exception; nor, 3. A more artificial Com-  
posure

posure for the raising of our Devotion, and keeping it up throughout, than this Part of our Liturgy.

IN the Beginning it directs our *Prayers* to the right Object, the glorious TRINITY. For necessary it is, that we should know whom we worship. Then it proceeds to *Deprecations*, or *Prayers* against Evil : Lastly, to *Petitions* for Good. In the *Deprecations*, as right Method requires, we must pray against Sin, then against Punishment ; because Sin is the greatest Evil. From all which we pray to be delivered by the holy Actions and Passions of CHRIST, the only Merits of all our Good. The like good Order is observed in our *Petitions* for Good. First, We pray for the *Church Catholick*, the common Mother of all Christians ; then for *our own Church*, to which, next the Church Catholick, we owe the greatest Observance and Duty. And therein in the first Place for the principal Members of it, in whose Welfare the Church's Peace chiefly consists. After this we pray particularly for those Sorts of Men that most especially need our Prayers, such amongst others, as those whom the Law calls *miserable Persons*.

THE Litany is not one long continued Prayer, but broken into many short and pithy Ejaculations ; that the Intention and Devotion, which is most necessary in Prayer, may not be dull'd and vanish, as in a long Prayer it is apt to do, but be quickened and intended, by so many new and quick Petitions : And the nearer to the End, the shorter and livelier it is, strengthening our Devotion by raising in us an Apprehension of our Misery and Distress, ready, as it were, to sink and perish, and therefore crying out as the Disciples did, *Master, save us, we perish*. O Lamb of God, *hear us* ; O Christ, *hear us* ; Lord, *have Mercy upon*

*us.* Such as these are the active lively-spirited Prayers, ἐνεργεῖν, which St. *James* mentions, and tells us, *avail much*; St. *James* v. 16.

THE *Doxology*, or, *Glory be to the Father*, &c. is much used in our Service, after Confession, after *Athanasius's* Creed, and especially after each Psalm and Canticle, as a most thankful Adoration of the Holy Trinity, upon Reflection on the Matter going before, and therefore is very fitly divided betwixt the Priest and People in saying it, according as the Matter going before was; and it is in those Places said *standing*, as the most proper Posture for Thanksgiving or Adoration. Here in the Litany, it is said in a Way somewhat different; for after that the Priest and People have, in the Supplications aforegoing, besought God, that he would arise, help and deliver them, as he did their Forefathers of old, for his Name's Sake and Honour, the Priest does Collect-wise sum up this; praying, that by such Deliverances, all Glory may redound to God the Father, Son, and Holy Ghost, as it was in the Beginning, is now and ever shall be, &c. the People answering only *Amen*, as it were after a *Collect*\*, and continuing *kneceling*, because both this, as it is here used, and other Parts of the Litany before and after, are Matters of humble Supplication, and so most fit to be tendred to God in that Posture.

IN the former Part of the Litany, the Priest hath not a Part so proper, but that it may be said by a Deacon, or other, and it useth to be sung by such in Cathedral and Collegiate-Churches and Chapels; and both it, and all other our alternate Supplications, which are as it were the lesser Li-

---

\* In the present Office the People answer, *As it was in the Beginning*, &c. as in other Places.



tanies, do much resemble the antient Prayers indicted by the Deacons, as we have said; but in the latter Part of the Litany, from the Lord's Prayer to the End, the Priest hath a Part more peculiar, by Reason of the Eminency of that Prayer, and that other Collects follow wherein the Priest doth recommend again the Petitions of the People to God (as in that Prayer, *We humbly beseech thee, O Lord, mercifully to look upon our Infirmities, &c.*) and solemnly offers them up to God in the Behalf of the People, to which the People answer *Amen*. And therefore these Collects after the Litany, tho' the Matter of them hath been prayed for before particularly in the Supplications foregoing, may be said without the Charge of needless Tautology; for here the Priest does, by Virtue of his sacred Office, solemnly offer up, and present to God these Petitions of the People, as it was usually done in ancient Liturgies; praying God to accept the People's Prayers, as he doth more than once in St. Chrysostom's Liturgy, particularly in that Prayer which we have out of it in our Litany. For when the Deacon hath (as we have observed) ministred to the People several Petitions, to which they answer, *Lord, have Mercy*, Litany-wise; then the Priest, Collect-wise, makes a Prayer to God to accept the People's Petitions, the Deacon in the mean Time proceeding to dictate to the People more Supplications, which the Priest in another Collect offers up to God solemnly, but secretly; so that tho' in some of those Collects the Priest at the latter End, spake out, so that the People might hear and answer *Amen*, or *Glory be to the Father*, or the like, (which they might well do, for tho' the Prayer were said by the Priest secretly, yet it was prescribed, and such as the People knew before-hand) yet some of them were said throughout secretly  
by

by the Priest, to which the People were not required to make any Answer.

THE Reason of these *Secreta*, secret Prayers said by the Priest, may be partly for Variety to refresh the People, but chiefly, as I conceive, that by this Course the People might be taught to understand and reverence the Office of the Priest, which is to make an Atonement for the People, and to present their Prayers to God, by that very offering of them up, making them more acceptable to God. All which depends not upon the People's Consent or Confirmation of his Office, but upon God's alone Appointment and Institution; who hath set him apart to these Offices of offering Gifts and Sacrifices for the People, *Heb. v. 1.* And therefore, as it was appointed by God, that when *Aaron*, by his priestly Office, was to offer for the People, and make an Atonement for them, none of the People were to be present, *Levit. xvi. 17.* So the Church ordered, that at some Times, when the Priest was making an Atonement for the People, and offering up for them, and the Acceptation of their Prayers, the Merits and Passion of Christ, none should seem actually to assist, but the Priest should say it *μυστικῶς*, secretly and mystically: Yet, lest the People should be unsatisfied, and suspicious that the Priest had neglected this his Office, which they could not be assured that he had performed, because it was done secretly; therefore the Church appointed, that the Priest should, at the End of the Service, come down from the Altar, and standing behind the Pulpit in the midst of the People say a loud Prayer (called *εὐχὴ ὁπισθοῦμενων*, *Goar. p. 154.*) which is a Sum or Compendium of all that the People had before petition'd for, which he then solemnly offered up to God,

THE

THE Church of England is generally in her Common-Prayers, as for an humble, so for an audible Voice, especially in the Lord's Prayer, appointing it to be said, in the Rubric before it, with a *loud*, that is, an *audible* Voice, not secretly; and this for the more earnest Repetition of so divine Words, and to make them more familiar to the People. But tho' this Church does not order the Priest to say these Prayers secretly, yet she retains the same Order of offering up by the Priest in the Collects following the People's foregoing Supplications.

THE Litany is appointed in the *Rubrics* to be read on *Wednesdays* and *Fridays*, the Days kept in the *Greek Church* for more solemn Fasts, because the *Bridegroom* was then taken from us, being sold by *Judas* on *Wednesday*, and murdered on *Friday*. *Epiphan. adv. Aërium*. And tho' our Church, in Imitation of the *Western*, hath chang'd the *Wednesday* Fast to *Saturday*, yet in Memory of the *Eastern* Custom, she still appoints the Litany to be used upon *Wednesday*.

FRIDAY was, both in the *Greek Church* and *Latin*, a Litany or Humiliation-Day, and so is kept in ours. And whosoever loves to feast on that Day rather than another, in that holds not Communion with the antient Catholick Church, but with the *Turks*, who, in Contumely of Christ crucified, feast that Day. *Chemnit. in 3 Præc.*







## Of HOLY-DAYS.



**H**OLY in Scripture-Phrase is all one with separate or set apart to God, and is opposed to common. *What God hath cleans'd, that call not thou common*, Acts x. 15. Holy-Days then are those which are taken out of common Days, and separated to God's holy Service and Worship, either by God's own Appointment, or by holy Church's Dedication. And these are either fasting and penitential Days (for there is a holy Fast, *Joel* ii. as well as a holy Feast, *Nehem.* viii. 10.) such as are *Ash-Wednesday*, *Good Friday*, and the whole Week before *Easter*, commonly called the *Holy-Week*, which Days holy Church hath dedicated to God's solemn Worship, in religious Fasting and Prayers; or else holy Festivals, which are set apart to the solemn and religious Commemoration of some eminent Mercies and Blessings of God. And amongst these *Holy-Days*, some are higher Days than others, in regard of the Greatness of the Blessing commemorated, and of the Solemnity of the Service appointed to them. So we read *Lev.* xxiii. 34, &c. The Feast of *Tabernacles* was to continue seven Days; but the *first* and *eighth* were the highest Days, because then were the most solemn Assemblies.

THIS Sanctification, or setting apart of *Festival-Days* is a Token of that Thankfulness, and a Part of that publick Honour which we owe to God for his admirable Benefits; and these Days  
or

or Feasts set apart are of excellent Use, being, as learned *Hooker* observes, 1. The Splendor and outward Dignity of our Religion. 2. Forcible Witnesses of antient Truth. 3. Provocations to the Exercise of all Piety. 4. Shadows of our endless Felicity in Heaven. 5. On Earth, everlasting Records, teaching by the Eye in a Manner whatsoever we believe. And concerning Particulars: As that of the *Jews* had the *Sabbath*, which did continually bring to Mind the former World finished by the Creation; so the Christian Church hath her *Lord's-Days*, or *Sundays*, to keep us in perpetual Remembrance of a far better World begun by him who came to restore all Things, to make Heaven and Earth new. The rest of the holy Festivals, which we celebrate, have Relation all to one Head, CHRIST. We begin therefore our Ecclesiastical Year (as to some Accounts, tho' not as to the Order of our Service) with the glorious *Annuntiation* of his Birth by Angelical Message. Hereunto are added his blessed *Nativity* itself, the Mystery of his *legal Circumcision*, the Testification of his true Incarnation by the *Purification* of his blessed Mother the Virgin *Mary*; his glorious *Resurrection* and *Ascension* into Heaven, and the admirable sending down of his *Spirit* upon his Chosen.

AGAIN, forasmuch as we know, that CHRIST hath not only been manifested *great in himself*, but *great in other his Saints also*; the Days of whose Departure out of this World are to the Church of Christ, as the Birth and Coronation-Days of Kings or Emperors; therefore, especial Choice being made of the very Flower of all Occasions in this Kind, there are annual selected Times to meditate on Christ glorified in *them*, which had

the Honour to suffer for his Sake, before they had Age and Ability to know him, namely, the blessed *Innocents* ; glorified in them which knowing him as *St. Stephen*, had the Sight of that before Death, whereunto such acceptable Death doth lead ; glorified in those *Sages of the East*, that came from far to adore him, and were conducted by *strange Light* ; glorified in the second *Elias* of the World, sent before him to prepare his Way ; glorified in the Angels, as in *St. Michael* ; glorified in *all those happy Souls* that are already possessed of Bliss.

BESIDES these, be four Days annex'd to the Feasts of *Easter* and *Whitsunday*, for the more Honour and Enlargement of those high Solemnities. These being the Days which the Lord hath made glorious, *Let us rejoice and be glad in them*. These Days we keep, not in a secret Calendar, taking thereby our private Occasions, as we list our selves, to think how much God hath done for all Men ; but they are chosen out to serve as publick Memorials of such Mercies, and are therefore cloathed with those outward Robes of Holiness, whereby their Difference from other Days may be made sensible, having by holy Church a solemn Service appointed to them.

PART of which Service are the *Epistles* and *Gospels* ; of which in the first Place we shall discourse, because these are peculiar and proper to each several *Holy-day*, the rest of the Service for the most Part being common to all.

CONCERNING these, two Things are designed ; 1. To shew the Antiquity of them. 2. Their Fitness for the Day to which they belong, or the Reason of their Choice. Concerning the Antiquity of *Epistles* and *Gospels*, it will be  
suffi-



sufficient once for all, to shew that the Use of them in the Christian Church was antient : Concerning the Antiquity of the Days themselves, to which the Epistles and Gospels appertain, it will be fit to be more particular.

THAT the Use of Epistles and Gospels peculiar to the several Holy-Days was antient, appears first by antient Liturgies : Secondly, by the Testimony of the antient Fathers. Let St. *Augustine* testify for the *Latin* Church, in his Preface to his Comment upon the Epistle of St. *John*, and in his tenth Sermon, *de Verb. Apost.* “ We heard first, “ says he, the Apostolical Lesson, then we sang “ a Psalm, after that the Gospel was read : ” Now let St. *Chrysostom* testify for the *Greek*, Hom. 19. in cap. ix. Act. “ The Minister stands “ up, and with a loud Voice calls, *Let us attend* : “ then the Lessons are begun : ” Which Lessons are the Epistles and Gospels, as appears in his Liturgy, which follow immediately after the Minister hath so call’d for Attention.

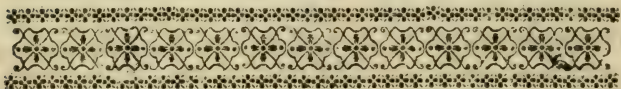
THE Fitness of the Epistle and Gospel for the Day it belongs to, and the Reason of the Choice will plainly appear, if we observe that these holy Festivals and Solemnities of the Church are, as I have touch’d before, of two Sorts ; the more high Days, or the rest. The *First* commemorate the signal Acts or Passages of our Lord in the Redemption of Mankind ; his Incarnation and Nativity, Circumcision, Manifestation to the Gentiles ; his Fasting, Passion, Resurrection and Ascension, the Sending of the Holy Ghost, and thereupon a more full and express Manifestation of the sacred Trinity. The *Second* Sort is of inferior Days that supply the Intervals of the greater, such as are either the remaining Sundays, wherein, without any Consideration of the Sequence of

Time (which could only be regarded in the great Feasts) the holy Doctrine, Deeds, and Miracles of our Lord, are the chief Matters of our Meditations, or else the other Holy-days, of which already hath been spoken. And for all these holy Times we have Epistles and Gospels very proper and seasonable ; for not only on high and special Days, but even on those also, that are more general and indifferent, some Respect is had to the Season, and the holy Affections the Church then aims at, as Mortification in Lent, Joy, Hope, Newness of Life, &c. after *Easter* ; the Fruits and Gifts of the Spirit and Preparation for Christ's second Coming in the Time between *Pentecost* and *Advent*. But these Things I shall shew in the Discourse of the Holy-days severally. As for the Lessons, altho' they have another Order, and very profitable, being for each Day of the Week, following usually the Method of Chapters, and taking in the Old Testament also (the Communion dealing chiefly with the New, as most fit for the Nature of that Service) yet in them also Regard is had to the more solemn Times by select and proper Readings, as hath been shew'd. This being the Church's Rule and Method (as she hath it from the Apostle) *that all Things be done unto edifying*, that we may be better acquainted with God, and with our selves, with what hath been done for us, and what is to be done by us. And this visible as well as audible Preaching of Christian Doctrine by these Solemnities and Readings in such an admirable Order, is so apt to infuse by Degrees all necessary Christian Knowledge into us, and the Use of it to the Ignorant is so great, *that it may well be feared* (as a Reverend Person hath forewarned) *that When the Festivals and Solemnities for the Birth of Christ and his*

his other famous Passages of Life, and Death, and Resurrection, and Ascension, and Mission of the Holy Ghost, and the Lessons, Gospels, and Collects, and Sermons upon them, be turned out of the Church, together with the Creeds also, it will not be in the Power of weekly Sermons on some Heads of Religion to keep up the Knowledge of Christ in Men's Hearts, &c. And no Doubt, for this and other good Reasons which he gives us, it was, that the primitive Christians were so exact and religious in these Solemnities and Meditations on the Occasions of them; and therefore the Sermons of the Fathers were generally on the Readings of the Day, as hereafter is shewed. And we have from another the like Hand, thus : *The Blessings of God, whereof these Solemnities renew the Remembrance, are of that Esteem to the Church, that we are not able to express too much Thankfulness in taking that Occasion of solemnizing his Service. And the greatest Part of Christians are such, as will receive much Improvement in the principal Mysteries of our Faith by the sensible Instruction which the Observation of such Solemnities yieldeth. The Remembrance of the Birth, the Sufferings, the Resurrection of Christ, the Coming of the Holy Ghost, the Conversion of the Gentiles by sending the Apostles, the Way made before his Coming by the Annuntiation of the Angel, and the Coming of the Baptist, as it is a powerful Mean to train the more ignorant Sort in the Understanding of such great Mysteries, so it is a just Occasion for all Sorts to make that a particular Time of serving God, upon which we solemnise those great Works of his. See Dr. Hammond's View of the Directory, and Mr. Thorndyke of religious Assemblies ; and what we have above said concerning the excellent Use of Festival-Days.*



THE same Method shall be observed in this Discourse of *Holy-Days*, which the Service-Book uses; not that in the Title-Page in the Beginning of the Book (which perhaps reckons for *Holy-Days* only those Days in which we are solemnly to worship God, and also to rest from usual Labour) but that in the Services appointed by the Book, which adds, over and above that old Catalogue of *Holy-Days*, St. Paul, and St. Barnabas, *Asb-Wednesday*, and the *Holy-Week*: All which must be reckoned for *Holy-Days* in the Church's Account, because they have Holy-Day-Service, Epistles and Gospels, and Second-Service appointed to them, tho' there be no Law that inflicts a Penalty upon them that do their usual Works upon those Days, they being only desired to be present at the Church's Service at the Hours appointed.



### ADVENT-SUNDAYS.



THE principal Holy-Days, as *Christmas*, *Easter*, and *Whitsunday*, have some Days appointed to attend upon them; some to go before, some to come after; as it were to wait upon them for their greater Solemnity.

BEFORE *Christmas* are appointed four *Advent-Sundays*, so called; because they are to prepare us for Christ his Advent or Coming in the Flesh. These are to *Christmas-Day*, as St. John Baptist to Christ, Forerunners to prepare for it, and point it out.

*First*

*First Sunday in ADVENT.*

THE Gospel, St. *Matth.* xxi. 1. seems at first more proper to Christ's Passion, than his Birth; yet is it read now principally for those Words in it, *Blessed is he that cometh in the Name of the Lord*; that is, Blessed is he for coming in the Flesh, the Cause of all our Joy, for which we can never say enough, *Hosanna in the highest*. The Epistle labours to prepare us to behold with Joy this rising Sun, bidding us awake from Sleep, according to the Prophet *Esay* lx. 1. *Arise, and shine, for thy Light is come*. The Collect is taken out of both, and relates to both. The first Part of it is clearly the Words of the Epistle, *That we may cast away the Works of Darkness, and put upon us the Armour of Light*. That which follows, *In the Time of this mortal Life, in the which thy Son Jesus Christ came to visit us*, in Effect is the same with that in the Epistle, *Let us put off the Works of Darkness, &c. because the Night is spent, the Day is at Hand, and our Salvation is near*; that is, our Saviour Christ, the Light of the World, is coming into the World to visit us in great Humility, according to the Prophet, *Zac.* ix. 9. which the Gospel records, *Tell ye the Daughter of Sion* (to her great Joy) *that behold her King comes unto her, meek* (or in great Humility) *sitting upon an Ass*.

*Second Sunday in ADVENT.*

THE Gospel treats of Christ's second Coming to Judgment, an excellent Meditation to prepare us for the welcome and joyful Entertainment of Christ's first Coming. A Saviour must needs be welcome to him that is afraid of Damnation.

The

The Epistle mentions the first Coming of our Lord for the Salvation even of the Gentiles, that is of us, for which all Praise is by us to be given to him. *Praise the Lord, all ye Gentiles, and laud him, all ye Nations together.* The Collect is taken out of the Epistle, and tho' it seems not to relate to the Day, yet is it an excellent Prayer for all Times, and so not unseasonable for this.

*Third Sunday in A D V E N T.*

THE Epistle mentions the second Coming of Christ, the Gospel the first: The Collect prays for the Benefit of *this Light*. This Week is one of the four Ember-Weeks; *concerning which, see after the first Sunday in Lent.*

*Fourth Sunday in A D V E N T.*

THE Epistle and Gospel set Christ, as it were, before us, not prophesied of, but being even at Hand, yea standing among us, pointing him out, as St. John Baptist did to the People; *Behold, the Lamb of God, that takes away the Sins of the World.* The Collect prays most earnestly and passionately to him, to succour us miserable Sinners.



*Feast of CHRISTMAS-DAY.*



THE Epistle, Gospel, and Collect, are plainly suitable to the Day, all mentioning the Birth of Christ. Besides, this Feast hath proper Psalms, in which some Verses are peculiar to the Day, as will appear, if they



they be well considered. The first Psalm for the Morning Service, is the xix<sup>th</sup>, *The Heavens declare the Glory of God*; very suitable to the Feast, for at his Birth a new Star appeared, which declared his Glory and Deity so plainly, that it fetch'd the Sages of the East to come and worship him, St. Mat. ii. *Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.*

THE second Psalm for the Morning is Ps. xlv. which at the Beginning of it is a Genethliack or Birth-song of Christ, *The fairest of the Children of Men*, v. 3. And of his mighty Success in subduing the Devil and the World by the Word of Truth, of Meekness, and Righteousness, ver. 5, &c.

THE third is Psalm lxxxv. which is principally set for the Birth of Christ. For it is a Thanksgiving to God for sending a Saviour which should save his People from their Sins, the greatest Captivity that is; and therefore can't probably be meant of any but Christ, who was therefore called *Jesus, because he should save his People from their Sins*. St. Mat. i. 21. And so the primitive Church understood it, and therefore selected it out as a Part of their Office for this Day, as being proper and pertinent to the Matter of the Feast: For the Meeting here specified, ver. 10, 11. of *Mercy and Truth, Righteousness, and Peace*, was at Christ's Birth, who said of himself, that he was *the Truth*; who, as he had a Birth from Heaven, to wit, his divine Nature, so had he another as Man from Earth from the Virgin; which Birth drew *Righteousness to look from Heaven*, upon poor Sinners, with a favourable Look, and made *Righteousness and Peace kiss*, for the delivering of Sinners from their Captivity. True it is, the Prophet in the first Verses speaks of this Delivery as of a Thing past,

past, *Lord, thou hast turn'd away the Captivity of Jacob.* Yet for all this, it may be a Prophecy of our Salvation by the Coming of Christ hereafter: For as *St. Peter* says, *Acts* ii. 30. *David being a Prophet, and seeing this before,* spake of Christ's Nativity, as if it were already past.

THE *Evening Psalms* are, lxxxix, cx, cxxxii. The first and last of which are thankful Commemorations of God's merciful Promise of sending our Lord Christ into the World; that *Seed of David, which he hath sworn to establish, and set up his Throne for ever.* For which, *O Lord, the very Heavens shall praise thy wondrous Works, and thy Truth in the Congregation of the Saints,* v. 5. *Psal.* lxxxix. The Church was in Affliction now, as is plain in both these Psalms: But such was the Joy that they were affected with, at the Promise of Christ's Birth, and coming into the World, that they could not contain, but even in the midst of their Misery, brake forth into Thanksgiving for it: And how can the Church excite us better to Thanksgiving to God for the Birth of Christ, upon this Day, than by shewing us, how much the Promise of it afar off wrought upon the Saints of old? The cx<sup>th</sup> Psalm expressly mentions the Birth of Christ, ver. 3. *The Dew of thy Birth is of the Womb of the Morning.* As the Morning Dew brings forth innumerable Fruit, so shall the Birth of Christ bring forth innumerable faithful People: And therefore the Prophet here does, as we should this Day, adore and praise the Goodness of God for the Birth of Christ, the Cause of so much good.

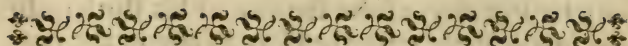
It is admirable to behold the Frame of the Church's holy Office and Service this Day. In the *first Lessons*, she reads us the Prophecy of Christ's coming in the Flesh: In the *second Lessons, Epistle, and Gospel*, she gives us the History of

it. In the *Collect*, she teaches us to pray, that we may be Partakers of the Benefit of his Birth: In the proper Preface for the Day, as also in the proper Psalms, she sets us to our Duty of adoring and glorifying God for his Mercy. In the Lessons and Gospels appointed, holy Church does *the Angel's Part*, brings us glad Tidings of our Saviour's Birth: *Behold, I bring you glad Tidings of great Joy, for unto you is born this Day a Saviour, which is Christ the Lord.* St. Luke ii. 10. In appointing the *special Hymns and Psalms*, she calls upon us to do the *Shepherds Part*, to glorifie and praise God for all the Things that this Day we hear and see, ver. 20. And to sing with the Angels, *Glory to God in the highest, for this good Will to Men.*

FOR the Antiquity of this Day, many Testimonies might be brought out of the Antients; but, because I intend Brevity, I shall be content with two beyond Exception. St. *Augustine*, Ep. 119, witnesses, that it was the Custom of holy Church to keep this Day: And upon the five and twentieth of *December*; in *Psal.* cxxxii. St. *Chrysostom* makes a Sermon to prove that the keeping of *Christmas-day* was ancient, even from the first Times; and that the Church kept the true Day. In the same Sermon he says, *It is a godly Thing to keep this Day*: Nay farther, *That the keeping of this Day was one of the greatest Signs of our Love to Christ.* Amongst other Arguments which he uses there, to persuade his Hearers to keep this Day, he brings this, that the Custom of keeping this Day was religious, and of God, or else it could never have been so early spread over the whole World, in Spight of so much Opposition. *Orat. in Natal. Dom. Tom. 5. Edit. Savil.*

St. Stephen,





St. Stephen, St. John, Innocents.



IMMEDIATELY after *Christmas* follow, as Attendants upon this high Festival, *St. Stephen, St. John, and Innocents*; not because this was the very Time of their Suffering, but because none are thought fitter Attendants on Christ's Nativity, than the blessed Martyrs, who have laid down their Lives for him, from whose Birth they received spiritual Life. And there being three Kinds of Martyrdom; 1. *In Will and Deed*, which is the highest. 2. *In Will, but not in Deed*. 3. *In Deed, but not in Will*: In this Order they attend. *St. Stephen* first, who suffered both in Will and Deed. Next *St. John*, who suffered Martyrdom in Will, but not in Deed, being miraculously deliver'd out of the boiling Caldron, into which he was put before *Port-Latin* in *Rome*. Lastly, the holy *Innocents*, who suffered in Deed, but not in Will; yet are reckoned amongst the Martyrs, because they suffer'd for Christ: Whose Praise these his Witnesses confess'd, and shewed forth not in speaking, but in dying. Collect for the Day.

THE Reason of the Choice of the Epistles, Gospels, and Collects for these Days is plain, these being all *privileged Days*, that is, Days which have in Scripture their peculiar Histories. But of the Collect for *St. Stephen's Day* we may note in particular, That as the Church offers up some of her Collects directly to the second Person of the Trinity, so one of them is this for *St. Stephen's Day*; and very properly: For as *St. Stephen* in the  
I midst

midst of his Martyrdom prayed to Jesus, saying, *Lord Jesus, receive my Spirit*, and, *Lord, lay not this Sin to their Charge*; so the Church in Imitation of this blessed Proto-Martyr, upon his Day calls upon the Lord Jesus also, desiring of him such a Spirit as that of St. *Stephen*, to love and pray for our Enemies, which is that heroical and transcendent Virtue, which is peculiar to Christian Religion.

BEFORE we endeavour to shew the Antiquity of these Days in particular, it will not be amiss to give some Account of the ancient Observation of *Saints Days in general*.

THAT the Observation of Saints Days was very ancient in the Church, will appear by these Testimonies following. The third Council of *Carthage* tells us, *Can. 47*. That the Church did celebrate the Passions and Anniversaries of the Martyrs. This Council was held in St. *Augustine's* Time.

SAINT *Augustine* in *Pf. lxxxviii*. Attend therefore, my dearly beloved; All of you unanimously hold fast God your Father, and the Church your Mother. Celebrate the Saints Birth-days (so they anciently called the Days of their Death and Martyrdom) with Sobriety, that we may imitate them that have gone before us, that they may joy over us, who pray for us, that so the Blessing of God may remain upon us for ever. Amen, Amen.

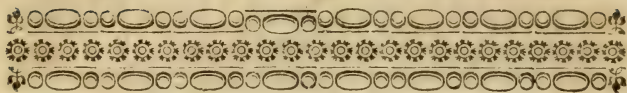
CHRYSOSTOM, Hom. 66. ad Pop. Antioch. The Sepulchres of the Saints are honourable, and their Days are known of all, bringing a festival Joy to the World.

BEFORE these St. *Cyprian*, l. 4. ep. 5. We celebrate the Passions of the Martyrs, and their Days, with an anniversary Commemoration. And before him, Anno 147, the Church of *Smyrna* says the same; *Euseb. Hist. l. 4. c. 15*.

IF it be demanded, why the Church kept the Days of the Saints Deaths, rather than of their Birth or Baptism? The Answer may be: 1. Because at their Deaths they are born Citizens of Heaven, of the Church triumphant, (which is more than to be born either a Man or a Christian, a Member of the Church Militant) whence, as is above said, these Days were usually stiled by the Antients, *Their Birth-days*. 2. Then do they perfectly triumph over the Devil and the World, by which the Church Militant hath gained, to her Comfort, an Example of persevering Constancy and Courage, and the Church triumphant hath gained a new Joy by the Addition of a new Member. For surely if the Saints and Angels in Heaven joy at the Conversion of a Sinner, much more do they joy at the Admission of a Saint into Heaven.

THUS much of the Saints Days in general. For these three Holy-days in particular, that they are ancient, St. *Augustine* shews us, who hath Sermons upon all these Days, *Tom. x.* And *Chrysostom*, who hath Sermons upon St. *Stephen*, and *Innocents*: And *Origen* in his Comment upon these Words, *A Voice was heard in Rama*, tells us, the Church did, and did well in it to keep the Feast of *Innocents*: And there is as much Reason for the keeping St. *Stephen's* Day, who was the first Martyr, and of St. *John's* the beloved Disciple and Evangelist, as for the keeping of *Innocents*; and therefore it is to be thought, that the Church did then as well observe them as this, since, as we have proved, she did keep the Days of Martyrs.





*Sunday after Christmas.*



HIS Sunday hath the same Collect with Christmas-day ; and the Epistle and Gospel treat about the same Business, the Birth of Christ ; for we have not yet done with the Solemnity of Christmas. Thus great Solemnities have some Days after them, to continue the Memory of them, *in prorogationem Festi.*



*Feast of CIRCUMCISION, or  
Newyear's-Day.*



HE Feast of the Circumcision is affirmed by learned Men to be of later Institution : For though many of the Antients mention the *Octave* of Christmas and Newyear's-day, yet they do not mention or seem to keep it, say they, as a Feast of the Circumcision. But suppose it to be so ; yet surely it cannot be denied, that there is Reason enough for the keeping of this Day solemn, as it is the Feast of Christ's Circumcision : For as at Christmas CHRIST was made of a Woman, like us in Nature, so this Day *he was made under the Law*, Gal. iv. 4. and for us took upon him the Curse of the Law ; being made Sin for us, and becoming a Surety to the offended God, for us Sinners.

G

Which

Which Suretiship he seal'd this Day with some Drops of that precious Blood, which he meant to pour out whole upon the Crois.

As by his Birth we received the Adoption of Sons, so by his Circumcision the Redemption from the Law; and without this, his Birth had not availed us at all.

THE Epistle, Gospel, and Collect are plainly fit for the Day.

THIS Holy-day hath no Fast before it, the Reason we shall shew: And to save Trouble, we will here once for all shew, *Why some Holy-days have Fasts before them: and then, Why this and some others have none.*

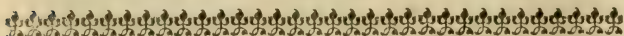
FOR the first, it was the religious Custom of the primitive Times to spend the Night (or a greater Part of it) before the Holy-days, in watching, and Prayers, and Tears; partly to prepare them for the more solemn and religious Observation of the Holy-day following, partly to signify that we should be, as the blessed Saints were, after a little Time of Mortification and Affliction, translated into Glory and Joy, according to the Psalm, *Heaviness may endure for a Night, but Joy cometh in the Morning.* Thus after a Vigil comes a Holy-day. These Vigils, or Night-Watches, being, in Continuance of Time, abused by the Wickedness of some, who under Colour of those holy nightly Exercises, stole a Liberty of Intemperance, Lust, and other Villainy, were, say some, by the Wisdom of holy Church, to avoid Scandal, turn'd into Fasts, which still retain the old Name of *Vigils*. The Truth of this Assertion I question; for neither do I find any Decree of holy Church forbidding these *Vigils*: (the 35<sup>th</sup> Canon of the Council of *Eliberis*, and the fifth Canon of the Council of *Altisiodorum* or *Auxerres*,

*Auxerres*, which are usually produced to this Purpose, coming far short of such a Prohibition) nor is it so probable, that the Church should, for some particular Men's Abuse, forbid a Practice so religious, commanded by our Saviour, *Mat. xxv. 13.* commended to us by his Practice at *Gethsemane*, *Mat. xxvi. 38.* *Luke vi. 12.* and earnestly urged by the Fathers of the primitive Times. I therefore rather think, that, whereas it was the ancient Custom to fast the Day, and watch the Night before the Holy-day, as *St. Bernard* tells us, *Ser. de Vigil. S. Andreæ*: In Time, as Charity and Devotion grew cold, through Sloth and Restiveness, this more troublesome Part of Devotion, the nightly Watches were laid aside, and the Fast only retain'd, and that but slenderly observ'd. But it were to be wish'd, that, as the Fast might be still retained, and more strictly observed, so the holy Vigils might be in Part at least reviv'd. For the Night was not made only for Sleep: Tradesmen, Mariners, Merchants, will tell you so much; they spend a good Part of the Night in watching for Gain; will not you do as much for your Soul? Besides, the Darkness and Silence of the Night, are Helps to Compunction and holy Sorrow; Helps to Meditation and Contemplation: The Soul is the more free from outward Distraction. The Sight of Men lying asleep in their Beds, like dead Men in the Grave, suggests a Meditation of Doomsday. Let me therefore persuade Men and Women; bend your Knees, sigh, watch, and pray in the Night: *Blessed is he, whom our Lord when he cometh shall find so doing*: And because we know not what Hour he will come, watch therefore. See *Chrysostom*, *Hom. 26. in Act.* This for the first; why some Holy-days have Fasts before them.



NOW why this Feast of CIRCUMCISION, and some others have no Fasts, the Reason is double. First, because sometimes the Signification of the Vigil or Fast, mentioned above, ceases : And the Signification or Mystery failing, the Vigil or Fast is omitted. For Example, St. *Michael* upon this Account hath no Fast, because the Angels did not by Sufferings and Mortifications enter into their Joy, but were created in the Joy they have. But then secondly, though this Signification and Mystery of Vigils and Fasts holds good in St. *Mark*, St. *Philip*, and St. *Jacob*, and some others; yet they have no Fasts for another Reason, because they fall either betwixt Easter and Whitsunday, or betwixt Christmas and Epiphany, which holy Church held for such high Times of Joy and Festivity, that they would not have one Day among them sullied, by pensive Sorrow and Fasting. *Conc. Turon. 2. c. 13. Epiphan. in brevi Expos. Fidei.*

*IF the Fast for a Holy-day, fall upon a Holyday, (that is, if the Day before the Holy-day, upon which the Fast regularly is to be kept, be it self also a Holy-day) then the Fast must be kept the Day before that. Decretal. l. 3. Tit. 46.*



## EPIPHANY.



**T**HIS Greek Word signifies *Manifestation*, and hath been of old used for Christmas-day, when Christ was manifested in the Flesh; and for this Day, wherein the *Star* did appear to manifest CHRIST to the Wise Men; as appears by  
*Chrysostom*

*Chrysostom* and *Epiphanius*. Upon this Identity of the Word, some unskilful ones were misled, to think, that anciently the Feasts of Christmas and Epiphany were one and the same; but plain it is by *Chrysostom*, *Epiphanius*, and *Nazianzen*, in their Sermons upon this Day, that these two Feasts were observed, as we do, upon several Days. *Nazianzen* calls this Day, on which Christ was baptised, *the holy Lights of Epiphany*; which to Day we celebrate, says he, having already celebrated the holy Feast of Christmas. *St. Chrysostom* says, the Day of Christ's Birth is not so usually and properly called Epiphany, as the Day of his Baptism.

THIS Feast is called in Latin *Epiphanie*, *Epiphanies*, in the plural; because upon this Day we celebrate three glorious Apparitions or Manifestations, all which happened upon the same Day, though not of the same Year. *Chrys.* Ser. 159. The first Manifestation was of the *Star*, mentioned in the Gospel, the Gentiles Guide to Christ. The second Epiphany, or Manifestation, was that of the glorious *Trinity* at the Baptism of Christ, mentioned in the second Lesson at Morning Prayer, *St. Luke* iii. 22. The third was of Christ's Glory or *Divinity*, by the Miracle of turning Water into Wine, mentioned in the second Lesson at Evening Prayer, *St. John* ii.

THE Collect is plain. The Epistle and Gospel mention Christ's Manifestation to the Gentiles; for this was the Day of the Dedication of the Gentiles Faith. *Chrys. in diem.*

FOR the Antiquity of this Day, we have already seen *Nazianzen*, *Chrysostom*, and *Epiphanius*, to which I shall add only *St. Augustine* de Temp. Ser. 32. *The Solemnity of this Day known throughout all the World, what Joy doth it bring us!*

*But the Donatists, says he, will not keep it, both because they are Schismaticks, and love not Unity, and also because they hate the Eastern Church, where the Star appeared.*

*First Sunday after EPIPHANY.*

FROM Christmas to Epiphany, holy Church's Design is, to set forth Christ's *Humanity*, to make Christ manifest in the Flesh, which the Offices do, as we have seen; but from *Epiphany* to *Septuagesima*, especially in the four next Sundays after Epiphany, she endeavours to manifest his Glory and *Divinity*, by recounting some of his first Miracles, and Manifestations of his Deity; so that each Sunday is in this Respect a Kind of Epiphany.

THE Gospel of this Day mentions Christ's Manifestation to the Doctors of the *Jews*, astonishing all his Hearers with his miraculous Answers. The Epistle exhorts us to make a spiritual Use of the Wise Men's mysterious Offerings, especially of Myrrh; which signifies very rightly the mortifying of the Flesh, and the offering of our Bodies as an holy Sacrifice to God by Christ. The Collect prays for Grace to enable us thereunto.

*Second Sunday after EPIPHANY.*

THE Gospel mentions Christ's turning Water into Wine, by which he manifested both his Glory by the Miracle, and his Goodness in ministering to the Necessities of others: To which Virtue the Epistle exhorts us, that whatsoever Gifts we have, we should use them as Christ did, to the Good and Benefit of others. The Collect,

as



as diverse others, recommends to God the Supplications of the People, &c.

*Third Sunday after EPIPHANY.*

THE Gospel is concerning our Lord's healing of the Leper that believed in him. The Epistle, at first Sight, seems not to agree to the Gospel ; but yet, if rightly applied, it suits well with it in the mystical Sense. For the healing of the Leper, signifies, that Christ will heal us from the Leprosy of Sin, if we believe in him, and come to him for Cure as the Leper did. The Epistle labours to prevent the most over-spreading leprous Sins of Pride against which the first Verse is directed, *Be not wise in your own Conceits*, and Wrath and Revenge, in the following Words, *rendring to no Man Evil for Evil*. Or rather, the Epistle doth remove the two great Impediments of Christ's Cure of our sinful Leprosy : Namely, Pride, which *God resists*, St. James iv. 6. and Malice or Revenge, which makes us unpardonable and incurable. *For unless we forgive, Christ will not forgive us*, St. Mat. vi. 15. The Collect prays to God through Christ to heal us.

*Fourth Sunday after EPIPHANY.*

THE Gospel treats of Christ's miraculous stilling of the Waves and the Wind. By the Tempest on the Sea, may be signified the tumultuous Madness of the People, which endangers the Peace of the Church, Christ's Ship : So the *Psalmist* expounds it, *Thou stillest the raging of the Sea, and the Madness of the People* ; which would never be quiet, unless Christ by his Word and Power should

command it to be still. And because he does now rule the People's Madness by Ministers of his Vengeance, to whom he gives his Power ; therefore the Epistle teaches and exhorts us to submit conscientiously to that Power of Christ, that so the Ship of the Church may be still and safe. The Collect prays to God to keep the Church safe amidst the many Storms and Waves that shake it.

*Fifth Sunday after EPIPHANY.*

THE four precedent Sundays have manifested Christ's Glory to us in Part, by the Miracles he wrought while he conversed with us on Earth : The Gospel for this Day mentions his second Coming to Judgment, when he shall appear in his full Glory, and all the holy Angels with him : Which glorious Appearance, as it will be dreadful to those who have resembled the Tares, for they shall then be burned with unquenchable Fire : So that will be a joyful Appearance to such as the Epistle persuades us to be, *viz.* The meek, and gentle, and charitable. And the Collect is for such, praying God *to keep his Church and Household continually in the true Religion, &c.*





SEPTUAGESIMA Sunday.



ANY Reasons are given of this Name; but in my Apprehension the best is a *consequentia numerandi*: Because the first Sunday in *Lent* is called *Quadragesima*, containing about forty Days from *Easter*; therefore the Sunday before that being still farther from *Easter*, is called *Quinquagesima*, five being the next Number above four; and so the Sunday before that *Sexagesima*, and the Sunday before that *Septuagesima*.

THIS and the two next Sundays and Weeks were appointed as Preparatives to the Lenten-Fast, that when it came, it might be the more strictly and religiously observed. And the Regulars, and those of the strictest Life, did fast these Weeks, tho' the common People began not their Fast till *Ash-Wednesday*. *Bernard in Septuages.*

THE Observation of *Septuagesima*, *Sexagesima*, and *Quinquagesima*, are, to be sure, as ancient as *Gregory the great*.

THE Epistle persuades us to Works of Penance and holy Mortification: And lest we should shrink from these Hardships, it encourages us by propounding the Reward of these religious Exercises; namely, an everlasting Crown. The Gospel is much to the same Purpose. It tells us that God's Vineyard is no Place for idle Loiterers; all must work that will receive any Penny or Reward.

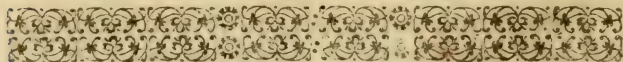


## SEXAGESIMA Sunday.

THE Epistle propounds the Example of St. Paul, who was eminent for Works of Mortification, and Lenten-Exercises: And lest we should think that there is no Need of such Strictness and holy Violence in Religion, the holy Gospel tells us what Danger we are in of coming short of Heaven; how that scarce one of four, that professes Religion, and hears the Word, brings forth Fruit to Salvation; most losing it after they have received it, for want of due Care and Heed.

## QUINQUAGESIMA Sunday.

SEPTUAGESIMA and Sexagesima Sundays have persuaded us to Fasting and other Exercises of Mortification in the *Lent* following; and because all these bodily Exercises profit little, unless we add Faith and Charity, or Faith working by Love, therefore this Day the Epistle commends Charity, the Gospel Faith in Christ, by which our Darkness is enlightned, as the blind Man's Eyes were, who wisely desired that he might see, for in the Sight of God consists our Happiness.



## L E N T.



THE Antiquity of *Lent* is plain by these Testimonies following: *Chrysol.* Ser. 11. *Chryf.* in Heb. x. 9. *Ethic.* *Cyril.* *Catech.* 5. *August.* Ep. 119. *Ut quadraginta dies ante Pascha observentur, Ecclesiae consuetudo roboravit,*  
 “ That

*That forty Days should be observed before Easter, the Custom of the Church hath confirmed. Hieron. ad Marcellam. Nos unam quadragesimam toto anno, tempore congruo jejunamus, secundum traditionem Apostolorum, &c. One Fast in the Year, of forty Days, we keep at a Time convenient, according to the Tradition of the Apostles.*

*EPIPHANIUS* adv. *Aërium* tells us, that the *Aërians* were the most brain-sick Hereticks that ever were; for they held, that Bishops and Priests were all one; that Presbyters might ordain Presbyters: Besides, they held that they were not bound to keep *Lent* and the holy Week, as holy Church's Laws required, but would then feast and drink drunk in Spite, saying, that it was against Christian Liberty to be tied to fast.

THIS forty Days Fast of *Lent* was taken up by holy Church in Imitation of *Moses* and *Elias* in the Old Testament; but principally in Imitation of our Saviour's Fast in the New Testament, *Augustin. Ep. 119. That we might, as far as we are able, conform to Christ's Practice, and suffer with him here, that we may reign with him hereafter.*

BUT if this Fast were taken up in Imitation of our Saviour, it may be asked, why we do not keep it at the same Time that he did, who fasted immediately after his Baptism, *St. Matth. iv. 1.* which was at *Epiphany*; whereas our Fast begins not till some Weeks after.

FOR answer to this, many Reasons may be given, why now, rather than at that Time, we keep our *Lent*.

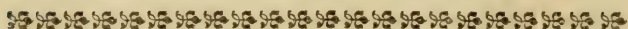
1. BECAUSE at this Time, when Blood and Affections are at the highest, it is most fit to restrain them; and to that perhaps *St. Jerom* alludes, when he says, *Jejunamus tempore congruo*; we fast at a Time convenient.

2. AS

2. As Christ's Sufferings ended in an *Easter*, a Resurrection, so did hoïy Church think fit that our spiritual Afflictions and Penances should end, as his did, at *Easter*. *The Fast of Lent signifies this present troublesome Life, and Easter signifies eternal Happiness and Rest.* August. Ep. 119.

3. HOLY Church appoints, that all Christians whatsoever should receive the holy Communion at *Easter*, and therefore appoints this Time before, to prepare themselves by Fasting and Prayer; thus judging themselves that they might not be judged of the Lord. And this is after God's own Pattern, who commanded the *Israelites* to afflict themselves, and eat bitter Herbs, before they should eat the Paschal-Lamb. All Churches therefore agreed, that *Lent* should end in *Easter*, tho' some Difference there was when it should begin.

THIS Fast is called *Lent* from the Time of the Year in which it is kept; for *Lent* in the Saxon Language is *Spring*; the *Spring-Fast*, or *Lent*.



### ASH-WEDNESDAY.

THE Church begins her *Lent* this Day to supply the Sundays in *Lent*; upon which it was not the Church's Custom to fast, Sundays being high Festivals in Memory of our Saviour's joyful Resurrection. Now if you take out of the six Weeks of *Lent*, six Sundays, there will remain but thirty-six fasting Days; to which, these four of this Week being added, make the just Number of forty.

THIS was anciently call'd *Caput jejunii*, the Head of *Lent*, and was a Day of extraordinary Humiliation. Upon this Day were Ashes sprinkled



led upon their Heads, to mind them of their Mortality, and also to mind them what they had deserved to be; namely, burnt to Ashes. Hence was it called *Dies cinerum*, *Ash-Wednesday*: And upon this Day they were wont to cloath themselves in Sackcloth. These Rites are mentioned, *Esay lviii. 5.* as the usual Rites of Penitents. This was common to all Penitents; but *notorious Sinners were this Day put to open Penance: Which godly Discipline*, says our Church, in her Office of Commination, *it is much to be wished that it might be restored again.* Now that we may know what it is the Church wishes there, it will not be amiss to set down in Part the Solemnity used upon those Sinners at this Time, which was ordered thus:

LET all notorious Sinners who have been already, or are now to be enjoined publick Penance, this Day present themselves before the Church Doors to the Bishop of the Place, cloathed in Sackcloth, barefooted, with Eyes cast down upon the Ground, professing thus by their Habit and Countenance, their Guilt. There must be present the Deans or Arch-Presbyters, and the publick Penitentiaries, whose Office is to examine the Lives of those Penitents, and according to the Degree of their Sin, to apportion their Penance, according to the usual Degrees of Penance. After this, let them bring the Penitents into the Church, and, with all the Clergy present, let the Bishop sing the seven penitential Psalms, prostrate upon the Ground, with Tears for their Transgression. Then the Bishop arising from Prayer, according to the Canons, let him lay his Hand upon them, (*that is, to ratify their Penance, not to absolve them*) let him sprinkle Ashes upon their Heads, and cover them with Sackcloth; and with frequent Sighs  
and

and Sobs, let him denounce to them, that as *Adam* was cast out of Paradise, so are they cast out of the Church for their Sins. After this, let the Bishop command the Officers to drive them out of the Church Doors, the Clergy following them with this Respond, *In the Sweat of thy Brows shalt thou eat thy Bread*: That these poor Sinners, seeing holy Church afflicted thus, and disquieted for their Sins, may be sensible of their Penance. *Gratian Dist. 50. c. 64.*

*First Sunday in LENT.*

THE Epistle exhorts to Patience in Afflictions. The Gospel reads to us Christ's Victory over Temptations, to keep us from Despair of Conquest, that we should be of good Chear and Heart, since he our Captain *bath overcome the World*, John xvi. v. 33. The Collect for the Day is another of those Collects, wherein the Church directs her Petitions to Christ, thereby manifesting her Belief, that he is the true Son of God; for she prays to none but God: In praying to him therefore, she professes to believe him to be God, as it is in the Close of the Collect; and this in Opposition to the Tempter, Satan, and all his Adherents, who are still tempting Christ in his Members, to Misbelief in that Article.

Of EMBER-WEEKS.

THE Week after *Ash-Wednesday* is *Imber* or *Ember-Week*, of which Fast we will here treat in general. There be four *Ember-Weeks*, called in Latin, *Jejunia quatuor Temporum*, the Fasts of

of the four Seasons, because they were kept in the four Parts of the Year, Spring, Summer, Autumn, Winter. The first of these begins upon *Wednesday* next after *Asb-Wednesday*; the second upon *Wednesday* next after *Whitsunday*; the third upon *Wednesday* next after *Holy-Cross*, *Sept. 14*, the last upon *Wednesday* next after *St. Lucia*, *Dec. 13*. The Days of Fasting and Prayers in these Weeks, are, *Wednesday*, *Friday*, *Saturday*. *Wednesday*, because then our Lord Christ was betrayed by *Judas*: *Friday*, because then he was crucified: *Saturday*, because then we represent the Apostles Sorrow for the Loss of their Lord lying in the Grave. The Causes of such religious Fastings and Prayers upon these Weeks were formerly many; as namely, that Christians in these religious Duties might let the World know, that they were as devout as the *Jews* formerly had been, whose Custom it was to observe four solemn Fasts, *Zach. viii. 19*; that they might dedicate to God as the First-Fruits, the Beginnings of the several Seasons of the Year set apart to his religious Worship, and by this Means obtain God's Blessing upon them, the Remainder of those Times. But the principal Cause was for Preparation to the solemn Ordination of Ministers; holy Church imitating the Apostles Practice, who when they were to set apart Men to the Ministry, prayed and fasted, before they laid on their Hands, *Acts xiii. 3*. And in After-times, at these Solemnities, these *Ember-Fasts*, special Regard was had to the Ordination of Priests and Deacons. In what Manner, and with how much Care and Christianity these Fasts have been heretofore observed, may be gathered from *St. Leo* in his Sermons upon them, and from others. And the second Council of *Milan* decreed herein to good Purpose, *Tit. 1. Decr. 22*.

That



That upon the Sundays before these Fasts, the Priests should not only in their Parishes bid the solemn Fast, but every one in his several Parish should piously and religiously say the Prayers and Litanies, &c. that God's Assistance being implored, both the Bishop may be guided by the Holy Spirit, in the Choice of those whom he shall ordain, and also that they that are ordained, may grow in Learning and Holiness of Life.

THESE four Fasts have been anciently observed both in the Church of *England*, and in other Churches. In the Laws of *K. Canute*, C. 16. thus it is said, *Let every Man observe the Fasts that are commanded, with all earnest Care, whether it be the Ember-Fast, or the Lent-Fast, or any other Fast.* And the like Decrees are found in other Councils of our Nation before his Time. See *Sir Henry Spelman's Concil. Britan.* p. 256, and 518, and 546. Now for the Reason of the Name, we find it in *Tho. Bacon*, as he delivers it out of others that wrote before him: *By Opinion of much People, these Days have been call'd Ember-Days, because that our Fathers would on these Days eat no Bread, but Cakes made under Embers; so that by eating of them they reduced into their Minds, that they were but Ashes, and so should turn again, and wist not how soon.* These Fasts are still appointed by the Church of *England*; for tho' she had not reckoned them amongst the Holy-days, because there is no peculiar Office appointed for them, as there is to all those that are reckoned in the Catalogue of Holy-days; yet by Custom they have been always kept with Litanies, Prayers, and Fasting, and are commanded to be kept still as formerly they were, by that excellent *Can. 31. Anno Dom. 1603.* "For-  
"asmuch as the ancient Fathers of the Church,  
"led by Example of the Apostles (who set Men  
3 apart

“ apart to the Ministry of the Gospel by Imposition of Hands with Prayer and Fasting) appointed Prayers and Fasts at the solemn ordering of Ministers, and to that Purpose allotted certain Times in which only sacred Orders might be given or conferred; we following their holy and religious Example, do constitute and decree, that Deacons and Ministers be ordained or made, but only upon the Sundays immediately following *Fejunia quatuor temporum*, commonly called *Ember-Weeks*, appointed in ancient Time for Prayer and Fasting, purpose-ly for this Cause at their first Institution, and so continued at this Day in the Church of *England*.

*Second Sunday.*

THE Epistle persuades to Temperance and Abstinence from all Uncleanneſs: The Gospel tells us how we may ſubdue that Devil, namely by ſtedfaſt Faith, and fervent and importunate Prayer.

*Third Sunday.*

THE Epistle, as the Time, calls for Strictneſs of Life: The Gospel commends Perſeverance, ſhewing the Danger of relapſing; *For the End of that Man is worſe than the Beginning.*

*Fourth Sunday.*

THIS is called *Dominica Reſeſtionis*. For the Gospel tells us of Chriſt's miraculous feeding and ſatisfying the hungry Souls that hunger after him

H

and

and his Doctrine: And the Epistle tells us of a *Jerusalem* which is above, which is free, and a joyous Place, to which we as Children, are Heirs. Thus holy Church mixes Joy and Comfort with our Sorrows and Afflictions.

*Fifth Sunday.*

THIS is called *PASSION-SUNDAY*; for now begins the Commemoration of the Passion of our Lord, and after a long funeral Pomp and Train, the Corps follows upon *Good-Friday*. The Epistle treats of the Passion: The Gospel, of our Lord's being slandered by the bold Malice of the *Jews*, who call him *Samaritan*, and tell him he hath a Devil, which must needs be a Thorn in his Side, and a Part of his Passion.

*Sixth Sunday.*

THIS is *PALM-SUNDAY*, on which **CHRIST** came from *Bethany* to *Jerusalem*, and was received with Joy, some strewing their Garments, others cutting down Branches, and strewing them in the Way; whose Religion it is fit that we should imitate: *Bernard*. *We should meet Christ by keeping Innocency; bear Olive by doing Works of Mercy; carry Palms, by conquering the Devil and our Vices; green Leaves and Flowers we carry, if we be adorned with Virtues; and we strew our Garments in the Way, when by Mortification we put off the old Man.*

THIS Week was called of old, the *GREAT WEEK*, because it hath a larger Service than any other Week, every Day having a second Service appointed. It was called also the *Holy-Week*, because



because Men gave over all worldly Employments, and betook themselves wholly to Devotion this Week. The Courts were shut up, and civil Affairs laid aside, and Prisoners that were put in for small Faults were freed. *Chryf. Hom. 30. in 10. Cap. Gen. Code, l. 1. tit. 3. 4.* It was also called the Week of *Fasts*; because Fasting was then heightned and intended with Watching and Prayers; for these six Days were spent in lying upon the Ground and afflicting the Body, in Prayers, Watchings, and Fastings, longer than ordinary. And when they did eat, their refreshing was only Bread, Salt, and Water. *Epiphani. adv. Aërium.* It will not be amiss to set down *Epiphanius* somewhat more at large: *Aërius and his Disciples had flouted at the Catholick Christians Severities at this Time. Why, say they, do you keep Easter? Why do you keep such a strict Fast before it? It is Jewish thus to keep Days of Fasting by a Law; it is an enslaving your selves to a Yoke of Bondage: If I would determine to fast at all, I would fast what Day I pleased, at mine own Liberty.* Upon this Principle it is, saith that Father, that *Aërius* and his Followers affect to fast on Sunday, and feast on Friday, and to spend this Week of Religion and Devotion in Jollity and Sport, rising early to fill themselves with Flesh and Wine, with which being full stuff'd, they sport and scoff at the Catholick Christians Folly in afflicting themselves with such Severities. *But who, says he, are the more Fools, Aërius, a silly Fellow of Yesterday, still living with us, or we, who observe this severe Discipline which our Fathers delivered us, which they received from their Fathers, and they from theirs, and so from the Apostles?*

THE Epistles and Gospels of this Week are concerning Christ's Passion, to the Contemplation of which this Week is dedicated.



### MAUNDAY-THURSDAY.



**T**HIS Day *CHRIST* wash'd his Disciples Feet, and gave them a Commandment to do likewise. Hence it is called *Dies Mandati*, Mandate or *Maunday-Thurday*.

THIS Day the Penitents that were put out of the Church upon *Ash-Wednesday*, were received again into the Church ; partly because there was this Day an holy Communion in Memory of *our Lord's* Institution of the same this Day ; and the Epistle is fitted to that Purpose : Fit therefore it was that Penitents should be reconciled this Day (upon which this Sacrament was instituted for the Remission of Sins) to receive the holy Communion ; partly because this Day our Lord was apprehended and bound, whose Binding wrought our Deliverance and Freedom.

THE Form of reconciling Penitents, was in short this. The Bishop goes out to the Doors of the Church, where the Penitents lie prostrate upon the Earth, and thrice in the Name of Christ he calls them, *Come, come, come, ye Children, hearken to me, I will teach you the Fear of the Lord*. Then after he hath prayed for them, and admonished them, he reconciles them, and brings them into the Church. The Penitents thus received, trim  
their

their Heads and Beards, and laying off their penitential Weeds, they recloath themselves in handsome Apparel. The Church Doors were wont to be set all open this Day, to signify that penitent Sinners coming from the North, or South, or any Quarter of the World, shall be received to Mercy and the Church's Favour.



### GOOD-FRIDAY.



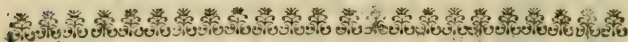
**T**HIS Day holy Church keeps a most strict Fast. It is called GOOD-FRIDAY: For a good Day it was for us, even the Cause of all our Good, and Ground of all our Joy. And so in Respect of the Effect of it, Christ's Passion may be a Gospel for a Feast; and so it is upon *Palm-Sunday*. But if we consider that our Sins were the Cause of his Sufferings, and that it was we that crown'd his Head with Thorns, nail'd his Hands and Feet, and gored his Side with a Spear; so his Passion considered in the Cause of it, is Matter of the greatest Sorrow; and in this Respect we keep it a Fast.

THE Gospel is taken out of St. *John*, rather than out of any other Evangelist, because he was present at the Passion, and stood by the Cross, when others fled; and therefore the Passion being represented as it were before our Eyes this Day, his Testimony is read, who saw it himself; and from whose Example we may learn, not to be ashamed nor afraid of the Cross of Christ.



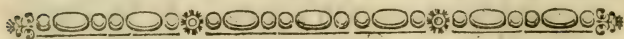
THIS Day holy Church prays expressly for all *Jews, Turks, and Infidels*, Enemies of the Cross of Christ; for this Day Christ both prayed and died for his Enemies: And as he express'd the Height of his Love this Day, by dying for them; so does the Church her Height of Charity in praying for them.

THE Antiquity of this holy Day appears by *Euseb. Hist. l. 2. c. 17.* who there tells us, " That  
" it was an holy Day in his Time, and long be-  
" fore. That Day of our Saviour's Passion we  
" are wont to celebrate, not only with Fastings  
" and Watchings, but also with attentive Hear-  
" ing and Reading of the holy Scriptures.



## E A S T E R - E V E.

THIS Day the Gospel treats of Christ's Body lying in the Grave: The Epistle, of his Soul's Descent into Hell.



## *Of the Collects from SEPTUAGESIMA to* E A S T E R.

THOUGH the Church be always militant while she is upon Earth, yet at this Time (*the Time when Kings go out to Battel, 2 Sam. xi.*) she is more than ordinarily militant, going out to fight against her avowed Enemies, the World, the Flesh, and the Devil; making it her special Business to get the Mastery over them, so far that they may  
not

not be able to prevail over her, the Year following. Now because, as *St. Paul* saith, *1 Cor. ix. 25. Every one that strives for the Mastery is temperate in all Things*; therefore, at this Time especially, when she is seeking the Mastery over her Enemies, holy Church does more than ordinarily addict her self to Temperance, Fasting, and other Works of Penance and Mortification: And accordingly she suits her Readings, not aiming to fit them to each particular Day (this is to be expected only upon privileged Days, the subject-Matter of whose Solemnity is more particularly recorded in holy Scripture) but to the Season in general, and the Church's Design at this Time, commending to us Fasting, Repentance, Alms, Charity, and Patience in undergoing such voluntary Afflictions. And the Collects are suitable also to the Readings and the Time, praying earnestly for those Graces and Virtues before-mentioned, which are especially requisite to this her holy Undertaking. And because she knows her own Weakness, and her Enemies both Craft and Strength, who will then be most active and busy to hurt, when we thus set our selves to fight against them; therefore does she earnestly and frequently also in diverse Collects, pray for God's Protection and Defence from those Enemies, for his Strength and Assistance, whereby she may overcome them, *That he would stretch forth the right Hand of his Majesty, and by his Power defend us both outwardly in our Bodies, and inwardly in our Souls, which of our selves have no Power to help our selves.* And in such Prayers as these the Church continues, lifting up her Hands, as *Moses* did his against the *Amalekites*, all the Time of this spiritual Conflict.

## E A S T E R.



**T**HIS is the higheſt of all Feaſts, ſays *Epiphanius* upon the Day. This Day, Chriſt opened to us the Door of Life, being the Firſt-Fruits of thoſe that roſe from the Dead : Whoſe Reſurrection was our Life ; for he roſe again for our Juſtification. *Rom. iv. 25.*

**I**NSTEAD of the uſual *Invitatory*, *O come, let us ſing unto the Lord*, holy Church uſes ſpecial Hymns or Anthems concerning Chriſt's Reſurrection, *Chriſt our Paſſover*, &c. *Chriſt riſing again from the Dead*, &c. And *Chriſt is riſen*, &c. ſet down before the Collect on *Eaſter-Day*. Having kept Company with the Apoſtles and firſt Believers, in ſtanding by the Croſs weeping upon *Good-Friday*, and kept a Faſt upon the Saturday following, to comply with the Apoſtles and Catholick Church, who were that Day ſad and penſive, becauſe their Lord was taken away from them ; we are directed this Day to rejoice with them for the riſing again of our Lord, and to expreſs our Joy in the ſame Words, that they then did, and the Church ever ſince hath done, *Chriſt is riſen*, *St. Luke xxiv. 34.* the uſual Morning-Salutation this Day, all the Church over ; to which the Answer in ſome Places was, *Chriſt is riſen indeed* ; and in others this, *And hath appeared to Simon*.

**H**OLY Church her Aim is in all theſe chief Days to repreſent, as full as may be, the very Buſineſs of the Day, and to put us into the ſame holy Affections that the Apoſtles and other Chriſtians were, when they were firſt done : She re-  
presents



presents Christ born at Christmas, and would have us so affected that Day yearly, as the first Believers were at the first Tidings deliver'd by the Angel. So at his Passion she would have us so affected with Sorrow as they were that stood by the Cross. And now at his Resurrection, she desires so to represent it to us, as may put us into the same Rejoicing that those dejected Christians were, when the Angel told them, *He is not here, but is risen. Luke xxiv. 6.* Holy Church supposes us to have fasted and wept upon Good-Friday and the Day following, because our Lord was taken away, according to that of our Saviour, *The Time shall come that the Bridegroom shall be taken away from them, then shall they fast in those Days;* and now calls upon us to weep no more, for *Christ is risen.* And that she may keep Time also with the first Tidings of the Resurrection, she observes the Angel's Direction to the Women, *Mat. xxviii. 7. Go quickly and tell his Disciples that he is risen.* Supposing us as eager of the joyful News of Christ's Resurrection, as they were, she withholds not the Joy; but immediately after Confession and Absolution, she begins her Office with *Christ is risen.*

PROPER *Psalms* for the Morning, are ii, lvii, cxi.

THE *first* of these is a triumphant Song for Christ's Victory over all his Enemies, that so furiously raged against him, *Ps. 6. Yet have I set my King upon my holy Hill of Sion.* Notwithstanding all the Fury of his Enemies that persecuted and murdered him, *yet have I set my King upon my holy Hill of Sion,* by his glorious Resurrection from the Dead, as it is expounded, *Acts xiii. 33.*

THE *lvii<sup>th</sup> Psalm* is of the same Nature. It mentions Christ's Triumph over Hell and Death,  
My

*My Soul is among Lions, v. 4. And the Children of Men have laid a Net for my Feet, and pressed down my Soul, crucifying the Lord of Glory; but God sent from Heaven, v. 3. and saved him from the Lions, both Devils and Men, by a glorious Resurrection. And therefore he breaks forth, v. 8. Awake up my Glory, awake Lute and Harp, I my self will awake right early: I will give Thanks unto thee, O Lord, &c.*

THE third Psalm is a Psalm of Thanksgiving for marvelous Works of Redemption, v. 9. Works worthy to be praised and had in Honour, v. 3. And therefore though it be not set particularly for the Resurrection, but may serve for any marvelous Work of Mercy, yet it is most fit for this Day, and the Work of this: For amongst all the marvelous Works of Redemption, this of Christ's Resurrection is the chief, and most worthy by us to be had in Honour. For, if Christ be not risen, we are yet in our Sins, we are utterly lost, 1 Cor. xv. But Christ is risen; the merciful and gracious Lord hath so done his marvelous Work of Christ's Resurrection, that it ought to be had in Remembrance. For which holy Church teaches us to sing, as we are bound, *I will give Thanks unto the Lord with my whole Heart, secretly amongst the Faithful, and in the Congregation, v. 1.*

EVENING Psalms are, cxiii, cxiv, cxviii.

THE first is a Psalm of Thanksgiving, especially for raising up Christ, v. 6, 7. taking him out of the Dust, and lifting him out of the Mire, to set him with and above the Princes; when he raised him from the Dead, and set him at his own right Hand in the heavenly Places, far above all Principalities and Powers, and Might, and Dominion, and every Name that is named, not only in this World,  
but

but also in that which is to come, Ephes. i. 20, 21.

The cxviii<sup>th</sup> Psalm is (Part of it at least) of Christ's Resurrection, as it is expounded, St. *Mat.* xxi. and *Acts* iv. 11. *The Stone which the Builders refused is become the Head of the Corner, this Day :* And therefore, *This is the Day which the Lord hath made, we will rejoice and be glad in it,* *ψ. 27.*

THE cxiv<sup>th</sup> Psalm may seem, at first Sight, not so applicable to Christ's Resurrection : For it is a Thanksgiving for the Jews Deliverance out of *Egypt* : Yet notwithstanding, if we look well into it, we shall find it proper enough for the Day. For as the Apostle teaches us, *all Things happened to them in Types and Figures*, not only Words, but Actions were typical. *Egypt* was a Type of Hell, and their Captivity there a Type of our Captivity under Sin and the Devil ; their Deliverance from thence a Type and Figure of our Deliverance from Hell : And that which the Psalmist here gives Thanks for as past, in the History, is understood to be meant as much or more in the Prophecy of Christ's Redemption of his Church, (the true *Israelites, that walk in the Steps of the Faith of our Father Abraham*) from Sin and Hell, by the Power of his glorious Resurrection, this Day.

THE first Lesson in the Morning, is *Exod.* xii. in which is mentioned the Institution of the Passover, proper for this Day the Feast of the Passover : For as St. *Augustine* observes, *Ep.* 119. *We do in this Feast not only call to Mind the History of our Saviour's Resurrection, but also celebrate the Mystery of ours.* That as Christ this Day rose again from Death to Life, so by Christ, and the Virtue of



of his Resurrection, shall we be made alive, and rise from Death to Life eternal. Christ is therefore our true Passover, whereof the other was a Type : The Lesson then is proper for the Day. So is the *first Lesson* for the Evening, *Exod. xiv.* For it is concerning the *Israelites* Deliverance out of *Egypt*, a Type of our Deliverance from Hell this Day by Christ's glorious Resurrection. As that Day *Israel* saw that great Work, which the Lord did upon *Egypt*, *ψ. 31* : So this Day we see the great Conquest over Hell and Death finished, by Christ's triumphant Resurrection from the Dead. The *second Lessons* are plain. The Gospel gives us the full Evidence of Christ's Resurrection : The Epistle tells us, what Use we should make of it, *If Christ be risen, seek those Things that are above, &c.* The Collect prays for Grace, to make that Use of it which the Epistle directs.

THUS holy Church is careful to teach and instruct all her Children in the Matter of the Feast, preaching Christ's Resurrection to us, both in the Type and Prophecy out of the Old Testament, and in the History of it out of the New. And she does not only teach us to know what God hath done for us this Day, but also she is careful that we may do our Duty to God for this his marvelous Goodness, commanding and directing us to pray for Grace to do our Duty, prescribing us excellent Forms of adoring and blessing God for his Mercy this Day; such Methods as the Holy Ghost hath set down, in which we may be sure to pray and praise God by the Spirit.

FOR the Antiquity of this Feast, Heaps of Testimonies might be brought, but these two following may suffice. 1. *St. Augustine*, Epist. 118. *Those Things which are not written, but we keep*

keep them by Tradition, if they be observed all the World over, are to be understood to be commended to us, and commanded either by General Councils (whose Authority in the Church is most safe) or else by the Apostles : As for Example, That the Passion of our Lord, his Resurrection and Ascension into Heaven, and the Coming of the Holy Ghost, should be observed by an anniversary Solemnity.

2. Constantine the Great ; The Feast of Easter we have kept from the first Day of the Passion until now. Euseb. de Vita Constant. 1. 3. c. 17. And this was not in the Practice of some few, but of all Churches, as he there testifies, and is apparent from the great Contention in the Church about the Day : Some following the Jewish Account, who kept this Feast the fourteenth Day of the first Month ; (The first Month began with the new Moon, whose fourteenth Day, or Moon, as they call it, was the Day of the vernal Equinox, or if none such happened, then that whose fourteenth Day came the soonest after the Equinox) but the most Churches kept their *Easter* the first Sunday after the fourteenth Day of the first Month, which Usage the Council of Nice confirmed for these Reasons. *First*, Because it was the most general Custom of the Churches : *Secondly*, Because they would not in this Particulat comply with the *Jews* ; for tho' in some other Cases they did it on Purpose to sweeten them, and make them pliable to Christianity, as our Lord himself did and his Apostles, *Acts* xxi. 24. retaining many of their laudable and useful Rites, as of *Excommunication*, *Benediction*, *Imposition of Hands*, with many more which you may see in *Grotius Annot.* in *St. Matth.* xxviii. (for they loved not Innovation, nor measured the Goodness of their Religion by their Distance from the  
*Jews*

*Jews* in Things lawful and useful) though, I say, the primitive Christians did not like the *Jewish* Rites ever the worse, because they were theirs, *i. e.* of God's Institution, but did use as many of them that were useful, as they had Occasion for; yet in this of the Time of keeping *Easter* they would not, because it was of ill Signification, and scandalous. For the *Jews* keep their *Easter* as typical, and prefiguring *Christ to come*; the Christians kept their *Easter* in thankful Remembrance of *Christ come, and risen from the Dead*: And therefore differing so much in the Main of the Feast, they would not comply with them, no not so much as in the Time, lest by that they might have been thought to have complied also in the very Feast, and so have seemed to have denied their Lord, as the *Jews* did. *Thirdly*, Because after the *Jews* Fashion of keeping of *Easter* (they following at that Time an erroneous Account which had not due Regard to the Time of the *Equinox*) it might happen that there might be two *Easters* in one Year, *viz.* one in the first Month, and another in the last, and none in the next Year.

AFTER our *English* Account, *Easter* is found by finding out Shrove-Tuesday; which is always the first Tuesday in the new Moon after Candlemas; and the Sunday six Weeks after is *Easter*.



MONDAY





MONDAY and TUESDAY in  
*Easter-Week.*



THESE two Holy-days are added as Attendants upon Easter-day, in Honour of this high Feast, and for the more Solemnity of it. And we find *St. Austin* upon Occasion mentioning them, *De Civit. Dei*, l. 22. c. 8. although both from him elsewhere, and others, we may gather that these two Days were not all which at that Time were added to the Feast: For of old, this Queen of Feasts, as the Fathers call it, was so highly esteemed, that it was in a Manner solemnised for fifty Days together, even from *Easter* to *Whitsuntide*. See *Amb. Ser.* 61. *Per hos quinquaginta dies nobis est iugis & continuata Festivitas, &c.* See also *Euseb. de Vit. Constant.* l. 4. c. 64. and *Tertul. de Jejuniis*, and in his Book *de Idol.* where he affirms, that all the heathen Festivals put together could not equal this one great and solemn Feast of the Christians. From these and the like Places, some conclude, and most probably, that every Day of that Time the Christians met together in publick, to sing with greatest Joy Psalms and Allelujahs to God Almighty, and to take the Cup of Salvation, the holy Communion, praising the Name of the Lord. All which Time they did not kneel at their Prayers, which was accounted a Posture of Mourners, but *stand*, as upon Sundays they were wont, in Token of Joy, thus

thus making every one of those Days equal, in a Manner, to Sundays.

THE Reason of this so great and long Festivity at this Time, was principally because it was the Feast of Easter, or of our blessed Lord's Resurrection, a principal Article of our Faith : For as *St. Paul* says, *1 Cor. xv. If Christ be not risen, we are yet in our Sins, and we Christians of all Men most miserable.* Now that Christ is risen, needs must there be in Christians Hearts an overflowing of Joy ; which in those Times they expressed by such daily publick Exercises of Religion, principally of receiving the holy Communion, the Pledge of our Resurrection, as our Saviour says, *St. John vi. He that eats my Flesh shall live for ever ;* that by this Means the Memory of the Resurrection might be fix'd deeply in their Minds.

WE must not think, that the Christians then did keep all this Time holy, so as to cease from Labour (for the Poverty of many, and the Care and Charity required in all, would not permit that) but only as to religious Exercises and Services. As Devotion abated, the Feast was shortned ; yet long after *Tertullian*, even till *Gratian's* Time, and downward, the whole Week of Easter, as also of Whitsuntide, were reckoned among Holy-days. *Gratian de Consec. Dist. 3.* And our Church, tho' she enjoyns only Monday and Tuesday of this Week for Holy-days, yet seems to me to commend the keeping holy of this whole Week, as also of the whole Week after Christmas, Ascension, and Pentecost : For she directs the proper Prefaces for Christmas, Easter, Ascension, and Pentecost to be used every Day the Week after ; which Prefaces are to be used only at the Communion, as appears by the Rubrics ; so that by pre-

3.

scribing

cribing the Prefaces to be used upon every Day of the Week, she doth withal prescribe the Communion every Day likewise, which is properly the keeping of a Day solemnly holy; and this Week's Solemnity is principally, as we have said, for the expressing of our Joy, for our Lord's Resurrection, and the Honour of the Feast, which Christians were not willing to make shorter than the Jews Feast of unleavened Bread.

AMONG the Antients there was another peculiar Reason for the keeping of the whole Week of Easter holy, besides that of the Resurrection. For they ministring Baptism (except in Case of Necessity) at no other Times but the Eves of Easter and Whitsunday, did make it a Part of their Festivity, the Week following, to congratulate the Access of a new Christian Progeny; the new Baptised coming each Day to Church in white Vestures, with Lights before them; where Thanksgivings and Prayers were made for them, with Instructions also to those that were of Years of Discretion (for at that Time there were many such that came in from Heathenism) in the Principles and Ways of Christianity. But afterwards, when most of the Baptised were Infants, and so not capable of such Solemnities, this Custom was altered, and Baptism administred all Times of the Year, as at the Beginning of Christianity. *Tertul. de Bapt, S. Chrysoft, Hom. 1. in Act. Apost.*

*First Sunday after Easter.*

IT was the Custom of our Fore-fathers to observe the *Octave* or *Utas* of their high and principal Feasts: And this is the Octave or eighth Day after Easter. Upon every Octave, the Use was to repeat some Part of that Service which



was perform'd upon the Feast it self ; and this is the Reason that the Collect used upon Easter, is renewed upon this Day\*. The Epistle exhorts the new baptised Persons that are born of God, to labour to overcome the World, which at their Baptism they vowed to do. The Gospel shews how Christ conversed with his Disciples after his Resurrection ; instructing and confirming them in the Faith of the Resurrection.

THIS Sunday is called *Low-Sunday*, because it is Easter-day repeated, the Octave of Easter ; but the Sunday before is high Easter, and this is a lower Feast, low Easter : In *Latin*, *Dominica in albis*, or rather, *Post albas* (*sc. depositas*) as some old Rituals call it : Because those that were baptised on Easter-Eve, wore, seven Days after, white Garments, called *Chrisoms*, Signs of the Purity which they received in Baptism ; which white Cloaths they this Day put off.

*Second Sunday after Easter.*

As the last Sunday instructed the young and new-born Christians, how they should imitate Christ in a Resurrection from Sin and Death to Life, so the Gospel for this Sunday instructs the Shepherds of the Flock, how to imitate their great Shepherd. And the Epistle sets before us his great Patience and Goodness in the Work of our Redemption. The Collects prays for Thankfulness and Imitation of his holy Life.

---

\* It has now a distinct Collect, but as expressly relating to the Resurrection, as that of Easter-day.

*Third Sunday after Easter.*

HITHERTO since Easter, the Church hath been as it were overwhelm'd in the joyful Meditation of Christ's Resurrection from the Dead, or chiefly about it, and that hath been the Subject of all the Collects since then. Now in this Collect (as somewhat also in one of the Readings aforegoing) the Church reflects upon that other ancient paschal Solemnity, the general Baptism that was used at that Time; so that this Collect is for the new Baptised, or new Regenerates by Baptism; desiring Almighty God, *who shews the Light of his Truth to them that be in Error*, enlightning them by Baptism (which was therefore called φωτισμός Illumination, and the Baptised the enlightned) to grant them *that be admitted into the Fellowship of Christ's Religion*, namely by Baptism, *that they may eschew those Things that are contrary to their Profession*, or Vow in Baptism, &c. Though this Custom of general Baptism at Easter be not in Use now, yet this Collect is still seasonable, as a general anniversary Commemoration of the great Blessings received from God by our Baptism, and our solemn Vow and Profession made to him therein.

THE Antients were wont to observe *Pascha annotinum*, an anniversary Commemoration of their Baptism; they that were baptised at Easter the Year before, came the Year following, the same Day, to the Church, and solemnly with Oblations, and other religious Offices, commemorated the anniversary Day of their new Birth. Though our Church does not in every Particular observe the same Custom, yet she draws near to the ancient Practice, in this solemn, though general anniversary

sary Commemoration of Baptism this Day, minding us all this Day of our Baptism, and our Vow made therein, and praying to God to enable us all to keep it. And for this very Reason does she appoint Children to be baptised, upon Sundays, and other Holy-days, when most People are present, that they may be put in Remembrance of their own Profession made to God in Baptism. *Preface before Baptism.* And happy were it for us, if we would make good Use of this Care of the Church, by often remembering that solemn Vow, by which we have dedicated our selves to God to be an holy People ; the wilful Breach of which Vow is horrid Sacrilege.

IN the Gospel our Saviour tells his Disciples, that though they *should weep and lament* (by Reason of his Death) *their Sorrow should be turned into Joy, which no Man should take from them ;* namely, after his Resurrection. And such Joy belongs to this Time, and to us in it, if we be also his true Disciples and Followers ; which how we may be, the Epistle shews, by minding us of what we promised and vowed, when we were admitted into Christ's School, and gave up our Names to him, *the abstaining from fleshly Lusts, and having honest Conversation* in all our Relations. And this is the main Drift of the whole Epistle (the first of St. Peter) out of which this is taken ; to persuade them that were born again, and lately become Christians, to walk suitably to such an holy Profession, and that chiefly in Regard of *the lively Hope, unto which they were begotten again by the Resurrection of Jesus Christ from the Dead ;* and so is most agreeable to the Church's Meditations this Day and Season.



*Fourth Sunday after Easter.*

THIS Collect is fit for this paschal Time from Easter to Pentecost, a Time of greatest Joy ; the Church therefore prays that we may rightly observe the Time, be full of Joy in a joyful Time, and withal that our Joy may be a true and real Joy, that our Hearts may surely there be fix'd, where true Joys are to be found : Such Joys as Christ's Resurrection, and the promised Comforter afford. And one or both of these two grand Occasions of Joy and Exultation (to wit, Christ's Resurrection, and the Promise of the Comforter) are the principal Subject of the Gospels from Easter to Whitsuntide ; but lest our Joy should grow presumptuous and luxuriant (as Joy is apt to exceed) the Epistles for the same Time admonish us of Duties answerable, to believe in Christ, to rise from the Grave of Sin, to be patient, loving, meek, charitable, &c. having our Lord for an Example, and the Promise of his Spirit for our Guide, Strength, and Comfort.

*Fifth Sunday after Easter.*

THE Gospel before promised a Comforter : The Epistle and Gospel this Day direct us, what to do to obtain that Promise. Two Conditions are required on our Parts for the receiving of that promised Comforter : First, Prayers or Rogations, this the Gospel teaches, *Ask and ye shall receive, that your Joy may be full* : Secondly, to love God, and keep his Commandments, *John xiv. 15* ; this the Epistle exhorts to, *See that ye be Doers of the Word, &c.* The Collect prays, that we may feel the Fruits and Comforts of this holy Spirit in

our Hearts by good Thoughts and Abilities to perform them.

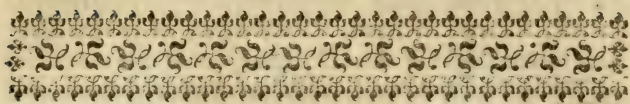
*Rogation Week.*

THIS is called *Rogation Sunday*, because upon the three following Days Rogations and Litanies were used, and Fasting, for these two Reasons. 1. Because at this Time of the Year, the Fruits of the Earth are tender and easily hurt ; therefore Litanies extraordinary are said to God to avert this Judgment. 2. Because *our LORD's* Ascension is the Thursday following ; therefore these Days before are to be spent in Prayers and Fasting (*Conc. Aurelian.*) that so the Flesh being tamed, and the Soul winged with Fasting, we may ascend with Christ.

THE Gospel is concerning Rogations, teaching us how to ask of God, so as we may obtain, and withal foretells his approaching Ascension.

THE Fast this Week is voluntary : For there is no Fast commanded betwixt Easter and Whitsunday, as hath been observed before.

THE Service formerly appointed in the Rogation Days of Procession, was the *ciii<sup>d</sup>* and *civ<sup>th</sup>* *Psalms*, with the Litany and Suffrages, and the Homily of Thanksgiving. *Artic. Eliz.* in the 7<sup>th</sup> Year of her Reign. The two *Psalms* were to be said at convenient Places, in the common Perambulation : The People thus giving Thanks to God, in the beholding of God's Benefits, the Increase and Abundance of his Fruits upon the Earth. At their Return to Church, they were to say the rest of the Service mentioned, *Eliz. Injun.* 18, 19.



## ASCENSION-DAY.

**T**HIS Day was Christ's perfect Triumph over the Devil, *Leading Captivity captive, Ephes. iv. 8.* This Day he opened the Kingdom of Heaven to all Believers, as we say daily in the *Te Deum.* See *John iii. 13. Acts ii. 34. Heb. x. 19.* His Flesh opened that Passage, in that he deserved to enter there first: For when he was taken up on high, then he opened the Gates of Heaven; says *Chrysostom* upon that Place of the *Hebrews.* Therefore the Church appoints for this Day the xxiv<sup>th</sup> Psalm: *Lift up your Heads, O ye Gates, and be ye lift up, O ye everlasting Doors, and the King of Glory shall come in.* This Day gives us Hopes of Heaven, in that our Flesh in the First-Fruits is thither ascended: For if God had not intended some great Good to our Nature, he would not have received the First-Fruits up on high. Christ taking the First-Fruits of our Nature, this Day carried it up to God, and by those First-Fruits hath made the whole Stock to be sanctified: And the Father highly esteemed the Gift, both for the Worthiness of him that offered it up, and for the Purity of the Offering, so as to receive it with his own Hands, and to set it at his right Hand. To what Creature was it that God said, *Sit thou on my right Hand?* To the same, to which formerly he had said, *Dust thou art, and to Dust thou shalt return.* This Gift went far beyond the Loss; *Paradise was the Place from which we fell; but we were this Day carried*



up to Heaven, and Mansions are there provided for us. Chryf. in diem. *Christ ascended up into Heaven in the Sight of his Disciples, that they and we might assuredly believe, that we should follow, and not deem it impossible for us, Body and Soul, to be translated thither.* Cypr. in diem.

THIS Day hath proper Lessons and Psalms. The first Lesson at Morning Service, is *Deut. x.* Wherein is recorded *Moses's* going up into the Mount to receive the Law from God, to deliver it to the Jews, a Type of Christ's Ascension into Heaven to send down the new Law, the Law of Faith: *For when he ascended up on high, he led Captivity captive, and gave Gifts to Men, Apostles, Evangelists, Pastors, and Teachers, to publish the new Law to the World, Ephes. iv. 8.* The first Lesson at Evening Service is *2 Kings ii.* wherein *Elias* his ascending into Heaven was a Type of Christ's Ascension; but Christ went far beyond his Type in many Particulars. *Elias* went up with a single Chariot, but Christ was attended with 'Thousands, *Psal. lxviii. 17.* *The Chariots of God are twenty Thousand, even Thousands of Angels, and the Lord ascending is among them.* *Elias*, upon his Ascension, doubles his Spirit upon *Elisha*; but Christ gave such an Abundance of the holy Spirit to his Disciples upon his Ascension, that they not only were filled with it themselves, but it ran over upon others from them; *by laying on of Hands*, they imparted it to others, *Acts viii. 17.* We have no proper second Lessons appointed \*; but in *Edward VI's* Liturgy were appointed *St. John xiv. Ephes. iv.* both very fit for the Day.

---

\* In the present Liturgy, *Luke xxiv. ver. 44. to the End;* and *Eph. iv. to ver. 17.* are appointed for the second Lessons.

PSALMS for the Morning, are the viii<sup>th</sup>, xv<sup>th</sup>, and xxi<sup>st</sup>.

THE viii<sup>th</sup> Psalm begins, *O Lord our Governor, how excellent is thy Name in all the World, thou that hast set thy Glory above the Heavens !* This was fulfilled this Day : For this Day he set his Glory above the Heavens, ascending from earthly Humility to heavenly Glory. This made thy Name wonderful in all the World : For hereby it appears, that thou that didst before descend so low, and wert for a Time so vile reputed, art greater than all Principalities and Powers in Heaven and Earth ; since some saw, and all Men now believe, that thou didst ascend into Heaven, whereby thou hast gotten a Name above all Names that at the Name of Jesus every Knee should bow, both of Things in Heaven, and Things in Earth. Phil. ii. 9, 10.

PSALM xv. *Who shall dwell in thy Tabernacle, or who shall rest upon thy holy Hill ?* even he that hath clean Hands, &c. shews both how just it was that Christ should ascend and rest upon the holy Hill, the highest Heaven, of which Mount Sion was a Type ; for he of all others had clean Hands and a pure Heart ; and withal tells us the Way which we must walk, viz. the Way of Righteousness and Holiness, if we desire to follow Christ to Heaven.

THE xxi<sup>st</sup> Psalm is to be understood of Christ. St. Augustine in loc. ψ. 4. *Thou gavest him a large Life, even for ever and ever ; his Honour is great in thy Salvation.* “ The raising him from Death  
“ hath made his Honour great, and all the World  
“ to believe in him. *Glory and great Worship shalt*  
“ *thou lay upon him,* by setting him at thy right  
“ Hand in Heaven. The rest of the Psalm is to the same Purpose, of Christ’s absolute Triumph  
over

over his Enemies, which was this Day fulfilled, when he led Captivity captive.

THE *Evening Psalms* are xxiv, lxviii, and cviii.

THE xxiv<sup>th</sup> was sung this Day at Christ's Ascension, by a Choir of Angels, some going before the Lord Christ, knocking, as it were, at Heaven's Gates, and singing, *Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in.* To whom other Angels in Heaven, desirous to know, who the King of Glory was, sing the next Words, *Who is the King of Glory?* The first Angels that waited upon our Lord in his Ascension, answer, *The Lord strong and mighty, even the Lord mighty in Battel;* as you may see by the Prisoners he leads captive in his Triumph. Therefore *lift up your Heads, O ye Gates,* that never were yet opened to human Nature, *where never Man yet entred,* St. John iii. 13. Acts ii. 24. Heb. x. 20. The other Angels as yet as it were amazed at the Glory of the Triumph, ask again, *Who is the King of Glory?* What Lord is it that is so mighty? His heavenly Guard answer again, *The Lord of Hosts, he is the King of Glory.* Theodor. in Psal. Then Heaven Gates were opened, and our dear Lord entred, and took Possession for us, and prepared Places for us. St. John xiv. 2.

\* THE lxviii<sup>th</sup> Psalm, at the 18<sup>th</sup> Verse is, by the Apostle, applied to the Ascension of Christ. Ephes. iv. 8. *Thou hast ascended up on high, and led Captivity captive.* It is not to be denied, but that it may be applied to others also, for the Scripture is full of Sense: As to Moses; for he, from the Bot-

---

\* This Psalm is now used on *Whitsunday*, and the xlvii<sup>th</sup> appointed for this Day in its Stead: Concerning which see p. 130.



tom of the Red-Sea went up to the Top of *Sinai*, leading with him the People of *Israel*, that long had been captive to *Pharaoh*; and there received Gifts, the Law, the Priesthood, but above all the Ark of the Covenant, to be the Pledge of God's Presence amongst them. This is the literal Sense. This of *Moses*, by Analogy, doth King *David* apply to himself, to his going up to Mount *Sion*, and carrying up the Ark thither; for all agree this Psalm was set upon that Occasion. The very Beginning of it, *Let God arise*, &c. shews as much; the Acclamation ever to be used at the Ark's removing, *Numb. x. 35*. This was done immediately upon the Conquest of the *Jebusites*, whom he had taken Captives, at what Time for the Honour of the Solemnity, he dealt Gifts, Bread, and Wine to the People. *1 Chron. xv*. But in the prophetic Sense, this Psalm belongs to Christ, to the Testimony of *Jesus*, which is the Spirit of all Prophecy, *Rev. xix. 10*. For that was the greatest Captivity that ever was led Captive; his the highest Up-going, higher than *Sion* or *Sinai* far; that the most gracious and glorious Triumph, when Christ made a Shew of the Principalities and Powers of Hell, triumphing over them in his own Person, *Col. ii. 15*. which was this Day's Triumph. *Bishop Andrews, Sermon. 7. in Pentecost*.

IN the cviii<sup>th</sup> Psalm, the Prophet awakes himself and his Instruments of Musick, to give Thanks to God among the People, and among the Nations, for setting himself above the Heavens, and his Glory above all the Earth; which was most literally fulfilled in his Ascension into Heaven, and sitting down at the right Hand of God. It is true, this Psalm is thought to be set upon another Occasion, viz. God's Promise of subduing the *Ammonites* and *Idumeans* under *David*,  
for

for which he here vows his best Thanks; yet, for all this, it may be, and that principally, meant of Christ and his triumphant Ascension. For God Almighty did so order the Mind of the Prophets, that, that which was spoken by them of other Persons and Actions, is oft-times more exactly fulfilled in and by Christ. *Hos. xi. 1. Out of Egypt have I called my Son*, was there spoken of the Deliverance of the People of *Israel* out of *Egypt*; fulfilled in Christ, *St. Matth. ii. 15*. What *David* says of himself, *I will open my Mouth in a Parable*, was fulfilled by Christ, *St. Matth. xiii. 35*. The *lxxii<sup>d</sup>* Psalm was written for *Solomon*, as the Title shews, but more exactly fulfilled of Christ. *David's* Complaint of his own Misery, *Psal. xxxv. 19*, is verified in Christ, *St. John xv. 25*. Nay more, (which is worth our Observation) some Things *David* speaks of himself, which do not agree to him but in a Figure, which agree to Christ in the Letter; as, *They parted my Garments among them, and cast Lots upon my Vesture*. *Psal. xxii. 17, 18*. Nay, in the same Psalm, and sometimes in the same Verse, some Words will not agree to Christ, as *Psal. lxix. 5. My Faults are not hid from thee*; these cannot be spoken of Christ, who knew no Sin: Some Words again most properly belong to Christ, as Verse 22. *They gave me Gall to eat, and when I was thirsty, they gave me Vinegar to drink*.

THUS holy Church hath in the Lessons and Gospel preached to us the Ascension of Christ, in the Type and Antitype. In the Epistle she teaches us our Duty, not to stand gazing up to Heaven, wondring at the Strangeness of the Sight, but to take heed to demean our Selves so, as that we may with Comfort behold him at his second Coming, his Coming to Judgment, *Acts i. 11. Why stand ye gazing up into Heaven? There is other Business to*  
be

be done; fit your Selves for another Coming; for *this same Jesus, which was taken up from you into Heaven, shall so come, even as ye have seen him go into Heaven.* In the Collect we are taught to pray, that we, as far as may be, may conform to our Lord in his Ascension, that *like as we believe him to have ascended into the Heavens, so we may also in Heart and Mind thither ascend, and with him continually dwell.* In the special Psalm and Hymn we adore and bless God for our Saviour's glorious Ascension. It is pleasant to behold the rare Beauty of the Church's Offices, as on others, so on this Day, how each Part suits the other: The Gospel to the Lessons, the Epistle to the Gospel, the Collect, and Psalms, and Hymns, all fitted to the same, and all to the Day.

FOR the Antiquity of this Day, see *St. Augustine*, Epist 118. cited upon Easter-day; *Epiphanius* and *Cbrysostom* upon the Day.

*Sunday after ASCENSION.*

THIS is called *Expectation-Week*; for now the Apostles were earnestly expecting the fulfilling of that Promise of our Lord, *If I go away, I will send the Comforter to you.* *St. John* xvi. 7. The Epistle exhorts to earnest Prayer for the Comforter promised in the Gospel; which the Church performs in the Collect.







## W H I T S U N D A Y .



**T**HIS Day the *HOLY GHOST* came down from Heaven upon his Church, as the Epistle tells ; according to the Promise of the Gospel. As in a long War it happens ; when the War is ended, and Peace concluded, Pledges and Hostages are mutually sent, both as Tokens of, and Securities for, the mutual Agreement and Peace : So was it betwixt God and Man. After our Lord Jesus had ended the long War betwixt God and Man, and finished the Reconciliation, he sent up, or rather he carried up himself, our Hostage, our Flesh and Nature, ennobled by the Union with his Divine Person, as a Royal Pledge to his Father. On the other Side, God sent this Day his Royal Hostage, his Holy Spirit, a Security for our future Peace. *1 John* iv. 12, 13. *Chrys.* Hom. 1. in Pentecost. Edit. *Savil.* Tom. 5. The Devil had taken us Captive, our Lord Christ undertakes the Quarrel, his Death was his Battel, but then he seem'd to be overcome ; but up he got again at his Resurrection ; that was his Victory ; his Ascension was his Triumph : And as the ancient Custom was for Conquerors to scatter Gifts amongst the Beholders, especially on the last and great Day of the Triumph ; so does our Lord, in this last Day of the Feast, the Conclusion of his Triumph, he doth, as it were, make the Conduits run with Wine ; he poured out his Spirit

so upon all Flesh, that some Mockers said, they were full of new Wine, Acts ii. 12. He cast abroad his new Wine, new Gifts and Graces of the Spirit, to the Amazement of the World, giving to some the Word of Wisdom, to others the Gift of Knowledge ; to others Faith ; to others the Gift of Healing ; to others the working of Miracles ; to others Prophecy ; to others discerning of Spirits ; to others diverse Kinds of Tongues ; to others the Interpretation of Tongues. All these worketh one and the same Spirit, the Holy Ghost, 1 Cor. xii. 4. whom the Lord Christ, as he promised, sent down this Day with these Gifts ; in Honour of whom and his Gifts, we keep this Day holy.

THIS Time was also appointed of old for solemn Baptism. The Reason was, 1. Because this Day the Apostles were baptised with the Holy Ghost and Fire, Acts ii. 3. 2. Because this Day three thousand were baptised by the Apostles, Acts ii. 41. In Memory of which, the Church ever after held a solemn Custom of Baptising at this Feast. Gratian. de Consec. Disf. 3. c. 13.

THIS Day is called *Pentecost*, because it is fifty Days betwixt the true Passover and *Whitsunday*. As there were fifty Days from the Jews Passover to the giving of the Law to Moses in Mount Sinai, which Law was written with the Finger of God ; (for from the fourteenth Day of the first Month, the Day of the Passover, to the third Day of the third Month, the Day of the Law's giving, Exod. xix. are fifty Days) so from the true Passover, which was celebrated when Christ was offered up for us, are fifty Days to this Time, when the Holy Ghost came down upon the Church, to write the new Law of Charity in their Hearts. Upon this Meditation, St. Augustine breaks out thus : *Who would not prefer the Joy and Pleasure of these My-*  

+

*series,*

*series, before all the Empires of the World? Do you not see, that as the two Seraphim cry one to another, holy, holy, holy, Esay vi. 3. so the two Testaments, Old and New, faithfully agreeing, evince the sacred Truth of God? St. Aug. Ep. 119. Note, that we must not count the fifty Days from the very Day of the Passover, but from the Sunday following; and so God directed the Jews, Lev. xxiii. 15. speaking of their Pentecost or Feast of Weeks, And ye shall count from the Morrow after the Sabbath; from that Day seven Weeks shall be compleat.*

It is also called *Whitsunday* from the glorious Light of Heaven, which was then sent down upon the Earth, from the Father of Lights: So many Tongues, so many Lights, which kindled such a Light in the World on this Day, as never shall be put out to the World's End; as also because the new Baptised, which were many at that Feast, (*Whitsunday* and *Easter* being the two solemn Times of Baptism) and of old called *Illuminati*, the Enlightned, *Heb. vi. 4.* from the spiritual Light they received in Baptism, were then cloathed in white Garments, as Types both of that spiritual Whiteness and Purity of Soul, which they received in Baptism, and were carefully to preserve all their Life after; as also of their Joy for being made then, by Baptism, Members of Christ, Children of God, and Heirs of the Kingdom of Heaven. White is the Colour of Joy, says *Eccles. ix. 8. Let thy Garments be always White, for God now accepts of thy Works.* St. Cyril in his 4<sup>th</sup> Cat. *Myst.* alluding to this ancient Custom of the new baptised, of putting off their old Garments, and cloathing themselves in pure White, hath Words to this Effect: " This white Cloathing is to mind  
" you, that you should always hereafter go in  
" White.



“ White. I speak not this, to persuade you al-  
 “ ways to wear white Cloaths ; but that you should  
 “ ever be cloathed with spiritual White, Bright-  
 “ ness and Purity of Soul, that so you may say  
 “ with divine *Esay*, Ch. lxi. 10. *I will greatly rejoice*  
 “ *in the Lord ; for he hath cloathed me with the*  
 “ *Garments of Salvation, he hath covered me with*  
 “ *the Robe of Righteousness.* Of which Robe of  
 “ Righteousness and Garment of Salvation the  
 “ white Vestment was a Resemblance. *Apoc. xix. 8.*  
 “ *And to her was granted, that she should be array-*  
 “ *ed in fine Linen, clean and white ; for fine Linen*  
 “ *is the Righteousness of the Saints.*” *Whitsun-*  
*day* then is as much as *Dominica in albis*, the Sun-  
 day in White. The Greeks for the same Reason  
 call *Easter Κυριακή λαμπρά*, the bright Sunday,  
 because then also the new-baptised wore White :  
 But the *Latins* call neither of these Days from  
 thence, but give them their Names from the Re-  
 surrection and Pentecost ; and the Octave of *Easter*,  
 or *Low-Sunday*, is by them called *Dominica in*  
*albis*.

THIS holy Day hath proper *Lessons* and *Psalms*.  
 The *second Lessons* are plain. The Morning first  
 Lesson, *Deut. xvi.* gives us the Law of the *Jews*  
 Pentecost, or Feast of Weeks, which was a Type  
 of ours. The *Evening* first Lesson *Wisd. i. \** is  
 fit for this Day ; for it treats of the holy Spirit,  
*ψ. 5, 6.* how it fills the World, *ψ. 7.* which was  
 most exactly fulfilled this Day, in which *they were*  
*all filled with the Holy Ghost.* The *Psalms* for  
 the Morning, *xlvi, xlvii.* are very proper to the

---

\* The Lesson now is *Isaiah xi.* which is much more proper  
 for the Day.

Day\*. The Beginning of the xlv<sup>th</sup>, is concerning the Birth of Christ, and therefore used upon *Christmas-Day*; but the latter Part is concerning the Calling of the Gentiles, *ψ. 10, 11*; and the Glory of the Church, the King of Heaven's Daughter, *ψ. 14, Who is all glorious within, thro' the heavenly Gifts and Graces of the Holy Ghost, sent down this Day*; which glorious Gifts, miraculously poured upon the Church, brought in the Gentiles to the Christian Faith, *ψ. 15. The Virgins that be her Fellows, shall bear her Company, and shall be brought unto thee. For which all the People shall (as holy Church directs us to do this Day) give Thanks unto thee, ψ. 18. in holy David's Psalms, as we do. So Theodoret, in Psal. xlv.*

“ *I will remember thy Name from one Generation*  
 “ *to another, therefore shall the People give Thanks*  
 “ *unto thee, World without End: That is, all*  
 “ *People to the World's End shall praise God for*  
 “ *these Blessings upon the Church with those*  
 “ *Psalms which I compose: And so, (though I*  
 “ *be dead long before) yet in my Psalms sung by*  
 “ *them, I will remember thy Name from one*  
 “ *Generation to another.* ”

THE † xlvii<sup>th</sup> Psalm is a Song of Praise for the Conversion of the Gentiles, by the Gospel published this Day in all Languages, *Acts ii*; for which the Prophet invites them to active Praises, *ψ. 1. O clap your Hands together, all ye People; O sing unto God with the Voice of Melody: for God is gone up, in jubilo, with a merry Noise, ψ. 5.*

\* The Morning Psalms are now xlvi<sup>th</sup> and lxviii. Concerning the first of which see Dr. *Hammond's* Annotations; for the last see *p. 122.*

† This Psalm is now used on *Ascension-day.*

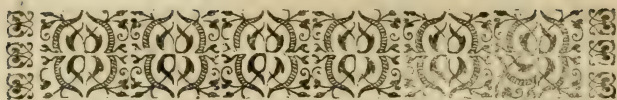
That was upon Ascension-day. And now *he is set upon his Holy and Royal Seat, he reigns over the Heathen, makes the Princes of the People join in one Body unto the People of the God of Abraham, brings the Gentiles in to the Jews, and makes one Church of both ; and that by the Gospel of the Kingdom published this Day to all Nations. And so, that was done this Day, for which this Psalm gives Thanks.*

*EVENING Psalms* are civ, cxlv. These two are thankful Commemorations of the various Gifts of God the Holy Ghost, who then gave temporal, this Day spiritual Gifts ; which spiritual Gifts of this Day were shadowed out by those temporal, and *all come from the same Spirit, 1 Cor. xii. 4. to whom this Feast is held sacred : So that in blessing the Author of them, we bless the Author of these, the holy Spirit, from whom these diverse Gifts come. Some Part of the civ<sup>th</sup> is more particularly applicable to this Feast. He maketh the Clouds his Chariot, v. 5. That was upon Ascension-day, when he went up to Heaven in a Cloud, Acts i. 9. Then follows, v. 30. Emittis spiritum, Thou sendest forth thy Spirit, and they shall be made ; thou shalt renew the Face of the Earth, which is proper to this Day ; for this Day the holy Spirit was sent, and renewed the Face of the Earth, with new Creatures, new Men, of new Hearts and new Tongues, Acts ii. Old Things passed away, and all Things are become new.*

THE same Harmony of Epistle, Gospel, and Collect, and Lessons, and Psalms, that we have observed upon *Christmas, and Easter, and Ascension*, may with Pleasure be mentioned upon this Day.

THE same Antients testify the Antiquity of this Feast, that gave in Evidence for *Easter*.





MONDAY and TUESDAY in Whitsun-Week.



THE Epistles for both relate not only to the sending of the Holy Ghost, but also to Baptism ; which the Church takes often Occasion to remember us of by her Readings and Usages, and would have us improve them all towards most useful Meditations.

THIS is one of the four *Ember-Weeks* ; of which see above, after the first Sunday in Lent.



TRINITY-SUNDAY.



IN antient Liturgies and Ritualists, we find this Day look'd upon as an *Octave* of *Pentecost*, or as *Dominica vacans* (of which Name is spoken, *p. 140.*) and that the observing of it as a Feast of the *Trinity*, was of later Use, and more late in the *Roman Church*, than in some others ; See *Decretal, Lib. 2. T. 9. de Feriis*. And there were some who objected, that because on each Day, and especially Sundays, the Church celebrates the Praises of the Trinity, in her Doxologies, Hymns, Creeds, &c. therefore there was no Need of a Feast on one Day, for that which was done on each. But yet the

the Wisdom of the Church thought it meet, that such a Mystery as this, tho' Part of the Meditation of each Day, should be the chief Subject of one, and this to be the Day. For no sooner had our Lord ascended into Heaven, and God's holy Spirit descended upon the Church; but there ensued the Notice of the glorious and incomprehensible Trinity, which before that Time was not so clearly known. The Church therefore, having solemnised in an excellent Order all the high Feasts of our Lord, and after, that of the Descent of God's Spirit upon the Apostles; thought it a Thing most seasonable, to conclude these great Solemnities with a Festival of full special and express Service to the holy and blessed Trinity. And this the rather in After-times, when *Arians* and such-like Hereticks had appeared in the World, and vented their Blasphemies against this Divine Mystery.

SOME proper Lessons this Day hath, as the Morning First and Second. \* The first Lesson is *Gen. xviii.* wherein we read of three that appeared to *Abraham*, or the Lord in three Persons, *ψ. 1, 2.* A Type of that mysterious Trinity in Unity, which was after revealed in the Gospel: So *Theodor. l. 2. ad Græc.* "Because the *Jews* " had long lived in *Egypt*, and had learned there " the Worship of many Gods; the most wise " God did not plainly deliver to them the Myste-

---

\* The proper Lessons in the Morning now are *Gen. i. Matt. iii.* In the Afternoon, *Gen. xviii. 1 John v.* In *Gen. i.* the Co-operation of the Son and the Holy Ghost with the Father in the Creation of the World is clearly asserted; ver. 2, 3. and ver. 26. the Trinity is described in Consultation about the Making of Man. In *1 John v.* there is so full and express a Testimony for the Doctrine of the Trinity in Unity, that the *Arians* know not how to avoid it, but vainly pretend the seventh Verse to be spurious; for a full Answer to which, see Dr. *Hammond in locum.*

“ ry of the Trinity, lest they should have mista-  
 “ ken it for a Doctrine of a Plurality of Gods.  
 “ Yet the Doctrine of the Trinity was not whol-  
 “ ly hidden in those Times, but some Seeds of  
 “ that Perfection of Divinity were dispersed; and  
 “ for that Cause the Choir of Angels sing thrice  
 “ *Holy*, but once *Lord*; *holy, holy, holy, Lord*  
 “ *God of Hosts*: And here three Men appeared to  
 “ *Abraham*. ” The second Lesson *St. Matth. iii.*  
 is thought fit for this Feast, because it delivers to  
 us the Baptism of Christ, at which was discover-  
 ed the Mystery of the Trinity; for there the  
 Son is baptised, the holy Spirit descends upon  
 him, and the Father speaks from Heaven; *This*  
*is my beloved Son!*

THE Epistle and the Gospel are the same, that  
 in antient Services were assigned for the *Octave*  
 of *Pentecost*; the Epistle being the Vision of  
*St. John, Rev. iv.* and the Gospel the Dialogue of  
 our Lord with *Nicodemus*; and the Mention,  
 which we find therein, of Baptism, of the holy  
 Spirit and the Gifts of it, tho' it might then fit  
 the Day as a Repetition, as it were, of *Pentecost*,  
 so is it no less fit for it, as a Feast to the blessed Tri-  
 nity. The Mission of the Holy Ghost brings with  
 it, as aforesaid, more Light and Clearness to the  
 Doctrine of the Trinity: And when more fit to  
 think of the Gifts of the Spirit, than on a solemn  
 Day of Ordination, as this is one, when Men are  
 consecrated to spiritual Offices? But besides this,  
 we have in the Gospel set before us, all the Three  
 Persons of the sacred Trinity, and the same like-  
 wise represented in the Vision, which the Epistle  
 speaks of, with an Hymn of Praise, *Holy, holy,*  
*holy, Lord God Almighty*, &c. which Expressions,  
 by antient Interpretation, relate to the holy Tri-  
 nity, as is aforesaid.





*Of the Sundays after TRINITY till ADVENT.*



THE Church hath now finished the Celebration of the high Festivals, and thereby run, as it were, thro a great Part of the *Creed*, by setting before us, in an orderly Manner, the highest Mysteries of our Redemption by Christ on Earth, 'till the Day he was taken up into Heaven, with the sending down of the Holy Ghost at Pentecost. Now after she hath, in Consequence and Reflection upon these Mysteries, broke out into a more solemn and special Adoration of the blessed Trinity; she comes, according to her Method, in the Intervals of great Feasts, to use such Epistles, Gospels, and Collects, as suit with her holy Affections and Aims at this Season. Such namely, as tend to our edifying, and being the living Temples of the Holy Ghost our Comforter, with his Gifts and Graces; that having Oil in our Lamps, we may be in better Readiness to meet the Bridegroom at his second Advent or Coming to Judgment. And this is done in the remaining Sundays, till Advent; which in their Services are, as it were, so many Echoes and Reflections upon the Mystery of Pentecost, the Life of the Spirit, or as Trumpets for Preparation to meet our Lord at his second Coming. Which will be more manifest, if we take a general View of the Gospels together, and afterwards of the Epistles and Collects.

THE Gospels for this Time, according to the Method which hath before been declared, are of the holy Doctrine, Deeds, and Miracles of our Saviour; and so may singularly conduce to the making us good Christians, by being Followers of Christ, and replenished with that Spirit, which he both promised and sent, and for which the Church lately kept so great a Solemnity: For to be charitable, heavenly-minded, repentant, merciful, humble, peaceable, religious, compassionate and thankful; to trust in God, and abound with such spiritual Qualities, are the Lessons taught us by our Lord in these Gospels; and that not only by Word and Deed, but many Miracles also; for diverse Gospels are of such, and tend much to our edifying. From his healing of the Sick, and going about doing Good, we may learn, to employ that Power and Ability we have, in Works of Mercy and Goodness. He that raised the Dead, and did such mighty Works, can be no other, we may be sure, than God and Man, the Saviour of the World, able to protect us even against Death it self, to raise our Bodies from the Dust, and glorify them hereafter.

THUS we have in general the Intent of these Gospels, as may easily appear by particular Observations; and withal, how pertinent they are to the Time. And with them the Church concludes her annual Course of such Readings; having thereby given us, and in such Time and Order, as are most apt to make deep Impression, the chief Matter and Substance of the four Evangelists.

TRUE it is, that in antient *Rituals*, and particularly in St. Hierom's *Comes*, or *Lectionarius*, where we find this same Order of Epistles and Gospels; (See *Pamelii Liturg. Eccles. Lat. T. 2.*) there are some others besides these, which our Church

Church useth ; as for Wednesdays, Fridays and other special Times and Solemnities. But these for Sundays and Holy-days, which are retained by our Church, are so well chosen for the Fitness, Variety, and Weightiness of the Matter, and out of that Evangelist that delivers it most fully, that the chiefest Passages of all the Evangelists are hereby made known and preached to us ; and what we meet not with here, is abundantly supplied by the daily second Lessons. And the like also may be said concerning the Epistles.

IN the Epistles for this Time there is an Harmony with the Gospels ; but not so much (as some have thought) in their joynt propounding of particular Considerations, and those several and distinct, as the Days they belong to ; for that belongs to more special Solemnities ; but rather, as they meet all in the common Stream, the general Meditation and Affection of the Season.

WE may therefore observe, that as all the Gospels for Sundays, since *Easter* Day hitherto, are taken out of the beloved Disciple St. *John*, who therein gives us many of the last and most tender and affectionate Words of our dear Lord, before his Passion and Ascension, his promising of a Comforter, bidding them not fear, bequeathing his Peace to them, and the like : So now the two first Epistles are taken, and most fitly, out of the same Apostle, who therein minds us with much earnest Affection, of that Spirit, which our Lord promised for our Comforter, and of the great Effect and Sign of it, *the Love of one another*. If, saith he, *we love one another, God dwelleth in us, and his Love is perfect in us : Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit*. And the Epistle for the second Sunday exhorteth us in like Manner, *to love*



one another as he gave Commandment, and he that keepeth his Commandments dwelleth in him, and he in him; and hereby we know, that he abideth in us, even by the Spirit which he hath given us. In the Epistle for the third Sunday, we are put in Mind by St. Peter, of Submission and being humble; for God gives Grace to such; of Sobriety, Watching, Faith, and Patience in Affliction, with an Exhortation to cast our Care upon God, who cares for us, and shall perfect, settle, strengthen, and stablish us; which is according to what Christ said, that he would not leave us comfortless. The fourth Epistle is out of Rom. viii. and is a Comfort against Afflictions, as not worthy of that Glory, which shall be shewn upon us; provided we be such as they whom the Apostle there speaks of, who had received the First-Fruits of the Spirit. The Epistle for the fifth, being taken out of St. Peter, exhorts us to Love, Peace, Innocence, and such spiritual Affections; and if any trouble us, not to be afraid, but to sanctify the Lord God in our Hearts. The rest of the Epistles, for all the Days following, relate much to the same Business, as Newness of Life, and all the Fruits and Gifts of God's holy Spirit; as a particular Insight will sufficiently manifest. But being not the first that are used in this Season, they seem to have been chosen with more Indifferency; for they are taken out of St. Paul, and keep the very Order of his Epistles, and the Place they have in each Epistle. For of them, the first are out of the Epistle to the Romans, and so in Order; the next out of the Epistles to the Corinthians, the first and second, Galatians, Ephesians, Philippians, and Colossians; for so far the Order reacheth, 'till the Time of Advent. Only two of the Sundays, the eighteenth and twenty fifth, do vary from this Method

in the Choice of their Epistles ; and there is Reason for both.

AND first, for the twenty fifth or last Sunday, the Reason is manifest : For it being look'd upon, as a Kind of Preparative, or Forerunner of Advent, as Advent is to Christmas, (and in St. *Jerom's* *Lectionarius*, it is comprised within the Time of Advent) an Epistle was chosen, not as happened according to the former Method ; but such an one, as prophesied of Christ's Advent or Coming ; for that plainly appears in this out of *Jeremy*, *Behold, the Time cometh*, saith the Lord, *that I will raise up the righteous Branch of David, which King shall bear Rule, and he shall prosper with Wisdom, and shall set up Equity and Righteousness again in the Earth.* The like Prophecy is implied in the Gospel, and applied to *Jesus* in the Words of the People, when they had seen his Miracles: *This is of a Truth the same Prophet, that should come into the World.* And therefore when there are either more or fewer Sundays than twenty five, between *Trinity* and *Advent*, if we so dispose of the Service, as always to make Use of this for the last of them, it will be agreeable to Reason and exemplary Practice, and that from Time of old ; for we find such a Rule in *Micrologus*, an antient Ritualist\*.

THE other Sunday, that follows not the Method of the rest, is the eighteenth after *Trinity* ; for its Epistle is taken out of the first to the *Corinthians*, not out of that to the *Ephesians*, as o-

---

\* This is now expressly provided for ; the Rubric enjoining the Service of some of those Sundays which were omitted after Epiphany, to be taken in, to supply what is wanting, when there are more than twenty five Sundays ; or the Overplus, when there are fewer, to be omitted ; so that this last Collect, Epistle, and Gospel, shall be always read on the Sunday before Advent.

thers for the Sundays that go next before and after. This seems to be occasioned by a particular Circumstance, for which a fit Epistle was to be found out, tho' it were not taken out of its Place in the usual Order, and that was the *Ordination of Ministers*; for the Understanding of which, and the antient Care about Ordinations, it will not be amiss to be somewhat the larger. We may therefore note, that what was said of the Collects, is true also of this Order of Epistles and Gospels, that it comes down to us from antient Times; as appears by St. *Hierom's Lektionarius* above-mention'd, and other old Liturgists and Expositors. And by them we find, that it was the Custom of old, to have proper Services for Wednesdays, Fridays, and Saturdays in each Ember-Week; and then followed, as with us, the conferring of holy Orders. But Care being taken, that the Ordination should be perform'd after Continuance the same Day in Prayer and Fasting, and yet be done upon the Lord's Day also; and because by antient Canon that Day was not to be fasted upon; they therefore took this Course, to perform it on *Saturday*, it being one of the Ember-Fasts; and yet in the Evening of it, for that Time was accounted as belonging to the Lord's Day following; or if they would continue so long fasting, to do it early in the Morning following. See *Leo. Epist. 81. ad Diosc.*

IN Regard therefore, that this was accounted a Sunday's Work, and that there had been so much Exercise and Fasting on Saturday, the Sunday following had no publick Office, and was therefore called *Dominica Vacat*, or *Vacans*, a vacant Sunday. But it was afterwards thought better, not to let that Day pass in that Manner, nor to continue so long and late on Saturday in such Abstinence and Exercise; and therefore the Ordination



Ordination came to be dispatch'd sooner on Saturday, and the Sunday following had a Service said on it, which at first, for some Time, was borrowed of some other Days; but afterwards one was fix'd, being fitted to the Day or Season, with some Respect in the Frame of it, to the Ordination at that Time. For altho' there were peculiar Readings, Rites, and Prayers, for the Ordination itself; as there is also in our Church, much resembling the antient Form; yet besides that, in the general Service of the Day, some Reflection was made on the Business of Ordination.

ONLY the *Vacant Sunday* for the Ember Week in *September* had no constant peculiar Service; for being fixt to a certain Time of that Month, it chanceth that the said Sunday sometimes is the eighteenth after Trinity, sometimes the seventeenth, or sooner, as Easter falls out; and accordingly takes the Service of the eighteenth Sunday, or some other before it, as it happens to be that Year. But of old, after other vacant Days had their proper Services, this Day continued for some while to make Use of borrowing; so *Berno* and *Micrologus* say it was in their Times: And what Service, can we think, could be more useful for that Purpose, than this of the eighteenth Sunday, especially if we consider it with all the Necessaries it had then?

IN antient Rituals, as *St. Hierom's Lektionarius*, *St. Gregory's Antiphonarius*, *Liber Sacramentorum*, &c. we find the Service of Ember-Week placed immediately before that of the Sunday; and the chief Reason may be this aforesaid, their Affinity of Matter. *Rupertus Tuitiensis*, in his twelfth Book *De Divinis Officiis*, and eighteenth Chapter, is very copious in shewing, how much the Office of this Day, in that Largeness it then had,

had, concerned them that had the Cure of Souls: And *Berno Augiensis*, in his fifth Chapter, is as large, in shewing, how well it might serve in that Regard for a Supplement to the *Vacant Sunday*. All which considered, and withal, that the usual Order of the Epistles from the fifth to the twenty fifth, was changed only in this; and that according to the Course of the Easter, the Ordination falls on this Sunday, or some other before it; we may very probably conclude, that the Choice of this Epistle and Gospel also was, with Design to exercise our Meditations somewhat on the Ordination this Day celebrated, or not long before it. And hereby a good Ground was given to the Preacher in his Sermon, (for that was usually upon the Readings of the Day) to declare in a fit Season, the Duty of Pastors and their Flocks, according as he saw Occasion.

THE *Epistle* is a Thanksgiving in Behalf of the *Corinthians*, for the Grace of God, which was given them by *Jesus Christ*. It appears, by what the Apostle saith of them in diverse Places, that they had been taught by many learned Instructors, and that many of them had much profited and abounded in many spiritual Gifts: And such Gifts are here mentioned, as are specially requisite for them, that are ordained to be spiritual Guides, as the *being enriched in all Utterance, and in all Knowledge, and being behind in no Gift*. And the *Gospel* is our Saviour's answering a Question of a Doctor of the Law, of his silencing both Pharisees and Sadducees, by his Doctrine and Questions: Whereby he shews, how those whom he sends on divine Messages should be qualified, how able to speak a Word in due Season, to give a Reason for their Faith, and to convince Gain-sayers. This is the Gospel in the antient *Lectionary* above-mentioned;

and tho' some Churches use others, yet we may observe that they are all very applicable to this Occasion. And the old *Anthems* or *Versicles* for the Day in St. Gregory's *Antiphonary* (which are to be found most of them in some *Latin Services*) are herein most expresse: desiring of God, *that his Prophets may be found faithful*; and speaking of *being glad of going into the House of God, bringing Presents, coming into his Courts*; of *telling out among the Heathen that the Lord is King*; of *Moses hallowing an Altar, and offering Sacrifices, ascending into the Mount, praying for the People, of God's shewing himself to him, &c.*

IT is true, that other *Ordination Sundays* relate principally, as is most meet, to the chief Meditations of those special Seasons, wherein they fall; but yet therein we may find Matter very pertinent to this Occasion. How fit the Service of *Trinity Sunday* is in this Regard, hath already been declared; nor could any Season have been more aptly chosen for this Occasion. In that of *Lent*, the Epistle tells us, what Holiness of Life is required in all; and therefore certainly in them, whom God hath called to such an holy Profession: And that Saying of Christ in the Gospel for the same Day, *that he was sent to the lost Sheep, &c.* may mind them of their Duty, who are sent by him to be Pastors of his Flock. The like Advertisements they may gather from both the Epistle and Gospel of the Sunday of Ordination in the Time of Advent, as may be obvious to View. And no less proper is that Epistle, which the *Lectinary*, and some Churches appoint for the same Day. *Let a Man, saith the Apostle there, thus-wise esteem us, even as the Ministers of Christ, and Stewards of the Secrets of God. Furthermore it is required of Stewards, that a Man be found faithful.*



*faithful.* Which Epistle with us, and some other Churches, is applied to the Sunday next before this, changing Place with another Epistle, not unfit for this Occasion, and more fit to come next to Christmas : For by those Words in it, *The Lord is at Hand*, it may excite us to such a Preparation for the Feast of Christ's coming in the Flesh, as may prepare us for that other Coming in Glory, which we look for.

THUS have we taken a View of these Epistles and Gospels, and upon Occasion also of those which are used after Ordinations ; and somewhat also of the Time, when holy Orders were given. Our Church herein keeps to the Day that is most proper : And that is, to the Sunday which next follows the Ember Fast. A Day, on which Christ bestowed his Spirit upon his Apostles, gave them their Commission, and many wonderful Gifts for the Good of the Church. For this and other Reasons doth *Leo* shew, how congruous the Lord's Day is for such a Work. Besides this may be added, that a Business of such Consequence being done upon such a Day, is attended with more Solemnity and Presence of the Congregation. See the Discourse of Ember Weeks, and *Leo* Epist. 81. *ad Diof.*

THE Collects remain to be now spoken of : And they in the same Manner with the Epistles and Gospels, have a general Congruity with the Affection of the Season. For as Faith, Hope, and Charity, the Graces and Gifts of the Holy Ghost, are the general Subject, more or less, of these Epistles, and the same taught, exemplified, and confirmed in the Gospels ; so are these *Collects* certain general Invocations upon God, for the Assistance of his holy Spirit, and bringing forth the Fruits of it, and consist usually of a most

humble Acknowledgment, and a Petition suitable, as was above declared.

AND as we have taken before a brief View of the pious Sense and Spirit of these Acknowledgments, so it will not be amiss to do the same here concerning the Petitions ; which in each Collect are some or other of these following, or such like : *That God would be pleased to prevent and follow us always with his Grace, and with his Mercy in all Things direct and rule our Hearts ; to stir up our Wills, pour into our Hearts, and graft in them the Love of his holy Name, make us to have a perpetual Fear and Love of it, to ask such Things as shall please him, to have the Spirit, to think and do always such Things as be rightful, and to please him both in Will and Deed ; that he would increase, nourish, keep us in true Religion and all Goodness, give unto us the Increase of Faith, Hope, and Charity, that we may live according to his Will, with pure and free Hearts follow him, accomplish those Things he would have done, and may be cleansed, assoyled, delivered from all our Offences, have Pardon, Peace, Protection, and Defence, may plentifully bring forth the Fruits of good Works, and by him be plenteously rewarded, and obtain his Promises, which exceed all that we can desire.* Such Requests as these, besides some others, *That God would hear the Prayers of the People,* are by the Priest presented to God ; fit for the Church's Meditations at this Time after Pentecost, and not unfitly following the Lessons, the Decalogue, and the following Supplications of the People, as the proper Place of Collects : Being all of them (tho' in several Branches and Expressions) in Effect thus much : That by the merciful Grace, Inspiration, Defence, and Protection of God Almighty, we may be cleansed from our Sins, may obey his Commandments,

L

may

may live as Christians ought, not after the Flesh, but after the Spirit, and so be fitter to meet our blessed Lord, at his second Advent to judge the World.

AND this Meditation of the second Advent of Christ is thought so seasonable in the last Place, that some Churches, instead of those Readings which we have for the last Sunday of this Time, make Use of some others which concern the Day of Judgment. But our Church, as she hath good Reason for her Method ; so is she not at all defective in her Thoughts of Christ's second Coming. In Time of Advent, and often afterwards, she takes Occasion to remember it, but most especially at this Season. The last *Gospel* (except that which implies a Prophecy of Christ's Advent) sets before us his raising up one from the Dead, a great Ground of our Faith and Hope of a Resurrection. The *Epistle* that goes with it, and all the rest in a Manner, aim most evidently at this, the *quickning us to a Life spiritual by the Hopes of an eternal*. The last *Collect*, with some others, is for the Enjoyment of it according to God's Promises. So that we see, the Church, in her Meditations for the Conclusion of the Year, takes in that for her Subject, which is the Close of our Creed, End of our Faith, and Crown of our Devotions : *The Resurrection of the Body, and the Life everlasting*.







St. ANDREW.



HIS Saint's Day is the first that is kept solemn ; because he first came to Christ, and followed him, before any of the other Apostles, St. *John* i. 40. He brought his Brother *Simon* to Christ, *ψ.* 41, 42. He it was that said, *We have found the Messiah* ; and therefore his Day is rightly set at the Beginning of *Advent* for ever, to bring News, *de Adventu Domini*, of the Advent, or Coming, of our Lord.



*The Conversion of St. PAUL.*



HEREAS other Saints Martyrdoms, or at least the Days of their Death, are celebrated by the holy Church ; St. *Paul's* Conversion is made the Holy-day, for these Reasons : 1. For the Example of it : That no Sinner, how great foever, might hereafter despair of Pardon, seeing *Saul* a grievous Persecutor made St. *Paul* : For this Cause I obtained Mercy, that in me first, *Jesus Christ* might shew forth all Long-suffering, for a Pattern to them that should hereafter believe,

1. Tim. i. 16. 2. For the Joy, which the Church had at his Conversion. 3. For the Miracle wrought at his Conversion.



*The Purification of St. MARY, or the  
Feast of Candlemas.*



SOME Churches keep four Holy-days in Memory of the blessed Virgin, namely, The Annunciation, the Assumption, the Nativity, and Purification. Our Church keeps only the Purification and Annunciation, which are common to her and our blessed Lord.

THE Purification is a double Feast, partly in Memory of the Virgin's Purification; this being the fortieth Day after the Birth, which she observed according to the Law, *Levit. xii. 4.* tho' she needed it not: But chiefly in Memory of our Lord's Presentation in the Temple, which the Gospel commemorates. Our Saviour, thus presented in the Temple, offered himself a live Oblation for us, that so the whole Obedience of his Life might be ours.

THIS Day had one Solemnity of old peculiar to it, namely Procession; the Order and Manner of which I shall set down briefly out of *St. Bernard.*

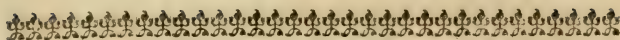
*WE go in Procession two by two, carrying Candles in our Hands, which are lighted not at a common Fire,*

*Fire, but a Fire blest in the Church by a Bishop. They that go out first, return last ; and in the Way we sing ; Great is the Glory of the Lord. We go two by two, in Commendation of Charity, and a social Life ; for so our Saviour sent out his Disciples. We carry Lights in our Hands : First, to signify that our Light should shine before Men. Secondly, this we do this Day especially, in Memory of the wise Virgins (of whom this blessed Virgin is the chief) that went to meet their Lord with their Lamps lighted and burning. And from this Usage, and the many Lights set up in the Church this Day, it is called Candelaria, or Candlemas. Because our Works should be all done in the holy Fire of Charity, therefore the Candles are lighted with holy Fire. They that go out first, return last to teach Humility ; in Humility preferring one before another, Phil. ii. 3. Because God loves a chearful Giver, therefore we sing in the Way. The Procession itself is to teach us, that we should not stand idle in the Way of Life, but proceed from Virtue to Virtue, not looking back to that which is behind, but reaching forward to that which is before.*

For the Antiquity of this Day, see Cyril. Alex. Gregory Nys. *in diem* : And for the Feast of the Annuntiation, Athanas. *Ser. de Deipara*.







### St. *Philip* and St. *James*.



HEREAS in the primitive Church the Apostles had not several Days of Solemnity; it was appointed, that one Day should be allowed for them all; namely, in the *Latin* Church, the Calends, or first of *May*, in the *Greek*, the Feast of St. *Peter* and St. *Paul*. Afterwards, when the other Apostles had peculiar Days appointed, this first of *May* was left to St. *Philip* and St. *Jacob*, because it was thought, that they suffered on that Day. Thus *Durandus* and some others deliver it: But upon farther Enquiry, it seems to be a Mistake; for if (as hath been proved in the Discourse upon St. *Stephen's* Day) Martyrs and other Saints had their several Days observed in those first Times, it is not probable, that the Apostles, those Founders of Churches, those *Princes over all Lands*, as they are called, *Psal.* xlv. 16. should have been huddled up all into one Day, and have a less Respect given them by the Church, than other Saints and Martyrs had. I conceive therefore, that they had several Days allowed them, as well as other Saints: And this Mistake of *Durandus* was occasioned by this, that in some old Martyrologists, this Feast of *Philip* and *Jacob* was called the Feast of St. *Philip* and *Jacob*, and all the Apostles; and in some, the Feast of *Philip* and *Jacob*, and All-saints. The Reason of which was not, because the Apostles had no other Feasts appointed them; but only this, because the Feast of *Philip* and *Jacob* is upon the Calends of *May*, and  
so

fo falls within the paschal Solemnity betwixt Easter and Whitsuntide ; all which Time, the Church of old was wont to commemorate not one Saint alone, but all together ; and therefore not *Philip* and *Jacob* alone, but all the Apostles and Saints together with them. The Reason of which was, says *Gemma de Antiq. Mis. Rit.* cap. 140. Because in our heavenly Country, which that Time signifies, the Joy of all is the Joy of every one, and the Joy of every Saint the common Joy of all. Or because, as *Micrologus* says, *De Eccl. Offic.* c. 55. At the general Resurrection, of which Easter Solemnity is a Type, there is a common Festivity and Joy of the Righteous.

THE *Philip* this Day commemorated, was *Philip* the Apostle, whom the Gospel mentions, not *Philip* the Deacon. Yet the Church gives us a Lesson, *Acts* viii. concerning him\* ; and it was a Thing not unusual in antient Martyrologies, to commemorate diverse of the same Name, on the same Day.

THE *James* that is commemorated this Day, is not one of the Sons of *Zebedee*, whose Day is kept in *July* ; but *James* who was called the Brother of our Lord, the first Bishop of *Jerusalem* ; who wrote the Epistle called the Epistle of St. *James*, Part of which is this Day read.

THIS Day hath no Fast, because it falls betwixt Easter and Whitsuntide. See the Feast of *Circumcision*.

\* It is now changed for *John* i. ver. 43. to the End, which relates to the Saint of this Day.



### St. *John Baptist*.

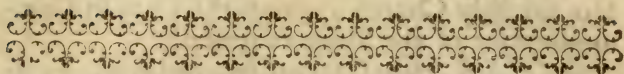


WE celebrate the Birth of St. *John Baptist*, and of our Saviour, for these Reasons : The Births of both were full of Joy and Mystery. Our Saviour's we have already observed : Now for St. *John*'s, it is plain, there was more than ordinary Joy at his Birth, St. *Luke* i. 14. and full of Mystery and Wonder it was. As a Virgin conceived our Lord, so a barren Woman brought forth St. *John*. St. *Luke* i. 36. Again, his Birth was prophetic of our Lord, whom he saluted out of his Mother's Womb. Lastly, his Birth was made memorable by the Prediction of the Angel *Gabriel*, St. *Luke* i. 19.

THERE was formerly another Holy-day for the Beheading of St. *John Baptist* ; but our Church keeps only this Holy-day in Memory of him ; wherein, tho' she principally commemorates his mysterious Nativity, as you may see in the Gospel ; yet she does not omit his Life and Death : His Life and Office in the Morning Lessons are recorded ; his Death is related in the second Evening Lesson, and the Collect prays for Grace to imitate his Example, patiently suffering for the Truth's Sake.

*S. Michael*





*St. Michael.*



ONLY Church holds a Feast in Memory of the holy Angels. First, because they minister to us on Earth, *Heb. i. 14. being sent forth to minister to them that shall be Heirs of Salvation.* Secondly, because they fight against the Devil for us, by their Prayers and Recommendation of us and our Condition at the Throne of Grace; as appears by the Epistle, and the Gospel at the End of it. The Church in this Feast particularly commemorates *St. Michael*, because he was Prince, or tutelar Angel of the Church of the *Jews*, *Dan. x. 13. xii. 1.* and so of the Christian Church: For the Church, which was once in the *Jews*, is now in the Christians.



*All Saints.*



BECAUSE we cannot particularly commemorate every one of those Saints, in whom God's Graces have been eminent; for that would be too heavy a Burthen: And because in these particular Feasts, which we do celebrate, we may justly be thought to have omitted some of our  
I
Duty

Duty through Infirmary or Negligence : Therefore the holy Church appoints this Day, in Commemoration of the Saints in general.

*OTHER Holy-Days not here spoken of, are either mentioned in other Places, or need no other Explication than what already hath been said in general, of Holy-days, and their Readings.*



### *The COMMUNION, or Second Service.*



IN the Liturgy it is called, *The Communion* ; and well it were, that the Piety of the People were such, as to make it always a Communion. The Church, as appears by her pathetical Exhortation before the Communion, and the Rubric after it, labours to bring Men oftner to communicate than she usually obtains. Private and solitary Communions, of the Priest alone, she allows not ; and therefore, when others cannot be had, she appoints only so much of the Service, as relates not of Necessity to a present Communion, and that to be said at the holy Table : and upon good Reason ; the Church thereby keeping, as it were, her Ground, visibly minding us of what she desires and labours towards, our more frequent Access to that holy Table : And in the mean while, that Part of the Service, which she uses, may perhaps more fitly be called *the Second Service* than *the Communion*. And so it is often called, tho' not in the Rubric of the Liturgy, yet in diverse *Fast-Books*,

*Books*, and the like, set out by Authority. If any should think, that it cannot properly be called the second Service, because the Morning Service and Litany go before it, which we prove in the following Discourse to be two distinct Services ; whereby this should seem to be the third, rather than the second Service ; it is answered, that sometimes the *Communion Service* is used upon such Days as the Litany is not ; and then it may, without Question, be called the second Service. Nay, even then, when the Litany and all is used, the Communion Service may be very fitly called the second Service : For tho' in Strictness of Speech, the Litany is a Service distinct, as is shewn ; yet in our usual Acceptation of the Word Service, namely, for a complete Service with all the several Parts of it, Psalms, Readings, Creeds, Thanksgivings, and Prayers ; so the Litany is not a Service, nor so esteemed, but called *the Litany*, or Supplications ; and look'd upon sometimes, when other Offices follow, as a Kind of Preparative, though a distinct Form, to them, as to *the Communion, Commination, &c.* And therefore it was a Custom in some Churches, that a Bell was tolled, while the Litany was saying, to give Notice to the People, that the Communion Service was now coming on.

THIS Service consists of four Parts. The first reaches to the Offertory, called antiently *Missa Catechumenorum*, the Service of the Catechumens : The second is the *Offertory*, which reaches to the Consecration. The third begins at the Consecration, and ends at the *Angelical Hymn, Glory be to God on high*. The last is the *Post-Communion*, or Thanksgiving, which with us is Nothing but that holy Hymn.



## PART I.

WE begin the first Part, as the Church was wont to begin her Services, with the LORD'S PRAYER; concerning which, see the Morning Service. After this follows an excellent Prayer to God; *to cleanse our Hearts by his holy Inspiration.* Then follow the COMMANDMENTS, with a *Kyrie*, or *Lord have Mercy upon us*, after every one of them. Which though I cannot say it was antient, yet surely cannot be denied to be very useful and pious. And if there be any, that think this might be spared, as being fitter for poor Publicans than Saints; let them turn to the Parable of the Publican and Pharisee going up to the Temple to pray, *St. Luke xviii.* and there they shall receive an Answer. Then follows the Collect for the King, with another for the Day, which the *Priest is to say standing*: Of which Posture enough hath been said in the Morning Service. Though there hath been a Prayer for the King in the Morning Service, and another in the Litany; yet the Church here appoints one again, that she may strictly observe *St. Paul's Rule*, *1 Tim. ii.* who directs, that in all our publick Prayers for all Men, an especial Prayer should be made for the King. Now the Morning Service, Litany, and this Communion-Service, are three distinct *Services*, and therefore have each of them such an especial Prayer.

THAT they are three distinct Services will appear: For they are to be perform'd at distinct Places and Times. The Morning Service is to be said at *the Beginning of the Day*, as appears in the third Collect for Grace. *Πρωτα*, says *St. Chrysostom*, which is translated, *St. Mat. xxvii. 2. in the Morning*; and *St. John xviii. 28. early*; and  
in

in St. Mark xiii. 35. it is translated, *the Dawning of the Day*. The Place for it is the accustom'd Place in the Chancel or Church, says the Rubric before Morning Prayer, or where the Ordinary shall appoint it. The Litany is also a distinct Service; for it is no Part of the Morning Service, as you may see in the Rubric after *Athanasius* his Creed; *here ends the Morning and Evening Service. Then follows the Litany*. Nor is it any Part of the Communion Service; for that begins with *Our Father*, and the Collect, *Almighty God, &c.* and is to be said after the Litany. The Time and Place for this is not appointed in the Rubric, but it is supposed to be known by Practice. For in the Communion the 51<sup>st</sup> Psalm is appointed to be said, where *they are accustomed to say the Litany*; and that was *in the Church, before the Chancel-Door. Eliz. Inj. 18.* And Bishop Andrews in his Notes upon the Liturgy says: "It being a penitential Office is appointed to be said there in Imitation of God's Command to the Priests in their penitential Service, *Joel ii. 17. Let the Priests weep between the Porch and the Altar.*" The Time of this is a little before the Time of the Communion Service, *Inj. 18. Eliz.* The Communion-Service is to be some good Distance after the Morning Service; *Rubr. 1. before the Communion-Service. So many as intend to be Partakers of the holy Communion, shall signify their Names to the Curate over Night, or before Morning Prayer, or immediately after*; which does necessarily require a good Space of Time to do it in. The usual Hour for the Solemnity of this Service, was antiently (and so should be) Nine of the Clock, in the Morning. *Conc. Aurel. 3. Can. 11.* This is the canonical Hour; *De Consecr. Dist. 1. C. Et Hoc*; thence probably called the holy Hour; *Decret. Dist. 44.*  
circa

*circa fin.* In Case of Necessity it might be said earlier or later, *Durant. de Ritibus*; but this was the usual and canonical Hour for it. One Reason, which is given for it is, because at this Hour began our Saviour's Passion, *St. Mark xv. 25.* the Jews then crying out, *Crucify, &c.* At this Hour therefore is the Communion Service (Part of which is a Commemoration of Christ's Passion) performed. Another Reason given is, because this Hour the Holy Ghost descended upon the Apostles, *Acts ii. 15.* Lastly, because it is the most convenient Hour for all to meet, and dispatch this with other Offices, *before Noon.* For till the Service was ended, Men were persuaded to be fasting; and therefore it was thought fit to end all the Service before Noon, that People might be free to eat. *Durant. l. 2. c. 7.*

THE Place for this Service is the Altar, or *Communion-Table*: *Rubric* before the Communion. And so it was always in primitive Times, which is a Thing so plain, as that it needs no Proof.

AFTER this, the Priest reads the *Epistle* and *Gospel* for the Day: Concerning the Antiquity of which, and the Reason of their Choice, hath been said already. Nothing here remains to be shewn, but the Antiquity and Piety of those *Rites*, which were used both by us and the antient Church about the Reading of the Gospel. As first, when the GOSPEL is named, the Clergy and the People present, say or sing, *Glory be to thee, O Lord*: So it is in *St. Chrysostom's Liturgy*, *Glorifying God that hath sent to them also the Word of Salvation*: As it is in the *Acts of the Apostles*, *Ch. xi. 18.* *When they heard these Things they glorified God, saying, Then hath God also to the Gentiles granted Repentance unto Life.* 2. While the Gospel is reading, all that are present stand. *Gratian. de Consecr. Dist. 1. C. 68.*

And



And Sozomen in his *History*, l. 7. c. 19. tells us, it was a new Fashion in *Alexandria*, that the Bishop did not rise up, when the Gospel was read : *Quod apud alios usquam fieri, neque comperi, neque audiui*; Which, says he, *I never observed nor heard amongst any others whatsoever*. The Reason was this : Antiently, whensoever the holy Lessons were read, the People stood to express their Reverence to the holy Word ; *Aug. Hom. 50. Nehem. viii. 5*. But because this was counted too great a Burthen, it was thought fit to shew our Reverence especially at the reading of the Gospel, which historically declares somewhat which our Saviour spake, did, or suffered, in his own Person ; by this Gesture, shewing a reverend Regard to the Son of God above other Messengers, altho' speaking as from God. And against *Arians, Jews, Infidels*, who derogate from the Honour of *our LORD*, such Ceremonies are most profitable ; as judicious Mr. *Hooker* notes. 3. After the Gospel is ended, the Use was to praise God, saying, *Thanks be to God for this Gospel*. So was it of old ordained, *Tolet. Conc. 4. Can. 11*. that the Lauds or Praises should be said, not after the Epistle, but immediately after the Gospel, for the Glory of Christ, which is preached in the Gospel. In some Places the Fashion was then to kiss the Book. And surely this Book, by Reason of the rich Contents of it, deserves a better Regard than too often it finds : It should in this Respect be used so, as others may see we prefer it before all other Books.

NEXT is the *Nicene Creed*, so called, because it was for the most Part framed at the great Council of *Nice*. But because the great Council of *Constantinople* added the latter Part, and brought it to the Frame which we now use, therefore it is called also the *Constantinopolitan Creed*. This Creed began

began to be used in Churches at the Communion-Service, immediately after the Gospel, in the Year of our Lord 339. Afterwards it was establish'd in the Churches of *Spain* and *France*, after the Custom of the Eastern Church, *Conc. Tolet. 3. Can. 2.* and continued down to our Times.

THE Reason, why this Creed follows immediately after the Epistle and Gospel, is the same that was given for the Apostles Creed following next after the Lessons at Morning and Evening Prayer. To which the *Canon of Toledo* last cited, hath added another Reason of the saying it here, before the People draw near to the holy Communion : Namely, *That the Breasts of those that approach to those dreadful Mysteries, may be purified with a true and right Faith.* A third Reason is given by *Dionys. Eccl. Hierarch. c. 3. par. 2. & 3.* It will not be amiss to set down some Passages of his at large ; because they will both give us a third Reason of using the Creed in this Place, and discover to us, as I conceive, much of the antient beautiful Order of the Communion-Service.

THE Bishop or Priest, standing at the Altar, begins the *Melody of Psalms*, all the Degrees of Ecclesiasticks singing with him. This Psalmody is used, as in almost all Priestly Offices, so in this, to prepare and dispose our Souls to holy Affections, to the Celebration of the holy Mysteries following ; and by the Convent and singing together of divine Psalms, to work in us an unanimous Convent and Concord one towards another. Then is read by some of the Ministers, first a Lesson out of the Old Testament, then out of the New, in their Order, for the Reasons before-mentioned in the Discourse of Lessons at Morning Service. After this the Catechumens,  
the

the Possess'd, and the Penitents, are dismiss'd; and they only allowed to stay, who are deemed worthy to receive the holy Sacrament; which being done, some of the Under-Ministers keep the Door of the Church, that no Infidel or unworthy Person may intrude into these sacred Mysteries. Then the Ministers and devout People, reverently beholding the holy Signs, not yet consecrated, but blessed, and offered up to God on a by-standing Table, called *the Table of Proposition* (τράπεζα προθέσεως) praise and bless the Father of Lights, from whom, as all good Gifts, so this great Blessing of the Communion does come, with the Catholick Hymn of Praise, which some call the Creed, others more divinely, the pontifical Thanksgiving, as containing in it all the spiritual Gifts, which flow from Heaven upon us, the whole Mystery of our Salvation. When this Hymn of Praise is finished, the Deacons, with the Priest, set the holy Bread and Cup of Blessing upon the Altar; after which, the Priest, or Bishop, says the most sacred, that is, the *Lord's Prayer*, and gives the Blessing to the People. Then they, in Token of perfect Charity, a most necessary Virtue at this Time of offering at the Altar, St. *Matth.* v. 23. salute each other. After which, the Names of holy Men, that have lived and died in the Faith of Christ, are read out of the *Dptychs*, and their Memories celebrated, to persuade others to a diligent Imitation of their Virtues, and a stedfast Expectation of their heavenly Rewards. This Commemoration of the Saints, presently upon the setting of the holy Signs upon the Altar, is not without some Mystery; to shew the inseparable sacred Union of the Saints with Christ, who is represented by those sacred Signs. These Things being rightly performed, the Bishop or Priest, that is



to consecrate, washes his Hands; in a most decent Ceremony, signifying, that those that are to do these holy Offices should have a special Care of Purity; *I will wash mine Hands in Innocency, O Lord, and so will I compass thine Altar*, Psal. xxvi. 6. After he hath magnified these divine Gifts, and God that gave them, then he consecrates the holy Mysteries; and having uncovered them, reverently shews them to the People, inviting them to the receiving of them. Himself, and the Priests and Deacons, receive first, then the People receive in both Kinds; and having all received, they end the Service with a Thanksgiving, which was *Psal. xxxiv.*

AFTER the Epistle and Gospel, and the Confession of that Faith which is taught in holy Writ, follows *The Sermon*; *Amb. Epist. 33. ad Marcel. Leo I. Ser. 2. de Pascha*; which usually was an Exposition of some Part of the Epistle or Gospel, or proper Lesson for the Day; as we may see in *St. Augustine*, in his Sermons *de Tempore*, according to the Pattern in *Nehem. viii. 8: They read in the Book, in the Law of God, distinctly, and gave the Sense, and caused the People to understand the Reading.* And the Preacher was in his Exposition appointed to observe the Catholick Interpretation of the old Doctors of the Church; as we may see in the nineteenth Canon of the sixth Council of *Constantinople*, held in *Trullo*. The Canon is this. “ Let  
 “ the Governors of Churches, every Sunday at  
 “ the least, teach their Clergy and People, the  
 “ Oracles of Piety and true Religion; collecting  
 “ out of Divine Scripture the Sentences and  
 “ Doctrines of Truth, not transgressing the an-  
 “ cient Bounds and Traditions of the holy Fa-  
 “ thers. And if any Doubt or Controversy arise  
 “ about Scripture, let them follow that Interpre-  
 “ tation,

“ tation, which the Lights of the Church and  
 “ the Doctors have left in their Writings. By  
 “ which they shall more deserve Commendation,  
 “ than by making private Interpretations, which  
 “ if they adhere to, they are in Danger to fall  
 “ from the Truth.” To this agrees the Canon  
 made in Queen *Elizabeth’s* Time, *Anno Domini*  
 1571. “ The Preachers chiefly shall take heed,  
 “ that they teach nothing in their Preaching,  
 “ which they would have the People religiously  
 “ to observe and believe, but that which is agree-  
 “ able to the Doctrine of the Old Testament and  
 “ the New, and that which the Catholick Fa-  
 “ thers, and ancient Bishops, have gathered out  
 “ of that Doctrine.” These golden Canons, had  
 they been duly observed, would have been a great  
 Preservative of Truth and the Church’s Peace.  
 The Sermon was not above an Hour long. *Cy-  
 ril. Catech.* 13.

BEFORE the Sermon no Prayer is appointed  
 but the *Lord’s Prayer*; the Petitions being first  
 consigned upon the People, by the Preacher or  
 Minister, who is appointed to bid the Prayers, as  
 it is in *Edward the Sixth’s*, and Queen *Eliza-  
 beth’s Injunctions*; that is, to tell the People be-  
 fore-hand, what they are at that Time especially  
 to pray for in the Lord’s Prayer; which in the  
 55<sup>th</sup> Canon of the Constitutions, *Anno Dom.* 1603,  
 is called, moving the People to join with the  
 Preacher in praying the Lord’s Prayer. Of old,  
 nothing was said before the Sermon, but *Gemina  
 Salutatio*, the double Salutation, *Clem. Const.* l. 8.  
*c.* 5. *Optat.* l. 7. “ The Bishop or Priest never be-  
 “ gins to speak to the People, but first in the  
 “ Name of God he salutes the People; and the  
 “ Salutation is doubled, that is, the Preacher says,  
 “ *The Lord be with you*; and the People answer,

“ *And with thy Spirit.*” Much after this Manner was the *Jews Practice*. *Neb. viii. 4, and 6.* *Ezra the Scribe stood upon a Pulpit of Wood, &c. and opened the Book in the Sight of all the People; and when he opened it, all the People stood up, and Ezra blessed the Lord the great God, and all the People answered Amen, Amen, and worshiped, &c. 8. Then Ezra read in the Book, and gave the Sense, and caused them to understand the Reading.* So we see, that both amongst Jews and Christians of old, the Preacher before his Sermon used only a short Salutation, or Blessing, to which the People having answered, the Sermon began. And tho’ the Church of *England* uses not the very same Form, yet in this she follows the ancient Practice, prescribing only the short Prayer of our Lord: And indeed what need any more? For whatsoever we can desire, is abundantly prayed for before in the Liturgy, and needs not be prayed over again immediately. And therefore there being no Need of such a solemn Prayer, the Church hath appointed none, but only the Lord’s Prayer. And no other being appointed, no other should be used by the Preacher: For, as hath been shewn, p. 1. *No Prayers should be used publickly, but those that are prescribed; lest thro’ Ignorance or Carelessness, any Thing contrary to the Faith should be uttered before God.* How necessary such Restraint of private Men’s Prayers in publick is, and how good that Reason is for such a Restraint, a little Experience of licentious Times will abundantly shew. The Pulpit is no Security from Errors; Men may as well speak Blasphemy or Vanity before the Sermon, as in it: Is it not Reason then, that the Church should take what Care she can, to prevent this Danger, by restraining that Liberty, which is so likely to run Men into it? Suppose some Preachers should be  
so



so careful, as not to vent any Thing unsavory; yet the Church cannot be secured of all, and therefore must not allow a general Liberty. Nay, suppose the Church could be assured of all Preachers Care in this Particular, that their Prayers should be for Matter sound and good; yet how should it be reasonable, for the Church to allow any private Person or Preacher, to offer up to God a Prayer in the Name of the Congregation, as their joint Desire, to which they never before consented themselves, nor their Governors for them? A Preacher may pray for his Auditory by himself, though they know it not, nor consented to it before-hand; but it is not imaginable, how he should offer it up in their Name, or call it their Prayer to God, as sometimes the Use hath been, which neither they themselves, nor their Governors, whom Christ hath impowered to make Prayers for them, have consented to, or acknowledged for theirs; no more than any Man can call that the Petition of a Town, which he shall present in their Names, though they never before consented to it, or so much as saw it, before it was presented.

THIS Form of bidding Prayers is very ancient; we may see the like in St. *Chrysostom's* and other Liturgies, which they called *προσφωνήσεις*, *Allocutions*, in which the Deacon speaks to the People from Point to Point, directing them what to pray for, as hath been said before. This is all the Difference betwixt them and this, that in them the People were to answer to every Point severally, *Lord, have Mercy, &c*; in this, they are taught to sum up all the Petitions in the *Lord's Prayer*, and to pray for them all together. This was the Practice in King *Edward* the Sixth's Time, as appears by Bishop *Latimer*, *Jewel*, and others in those Days, whose Forms of bidding Prayers,

ers, before Sermon, are to be seen in their Writings.

*If there be no Sermon, there shall follow one of the Homilies set forth. So was it of old appointed, Conc. Vasc. Can. 4. If the Parish-Priest be sick, or cannot preach, let the Homilies of the holy Fathers be read by the Deacon.*

## PART II.

THE Offertory follows, which are certain Sentences out of holy Scripture, which were sung or said while the People offered. *Durant.*

OFFERINGS or Oblations are an high Part of God's Service and Worship, taught by the Light of Nature and right Reason; which bids us to *honour God with our Substance*, as well as with our Bodies and Souls; to give a Part of our Goods to God as an Homage or Acknowledgment of his Dominion over us, and that all that we have comes from God. *1 Chron. xxix. 14. Who am I? and what is my People, that we should be able to offer so willingly after this Sort? for all Things come of thee, and of thine own have we given thee. To bring Presents to him that ought to be feared. Psal. lxxvi. 11.* This Duty of Offerings was practised by the Fathers before the Law, with a gracious Acceptation; witness *Abel, Gen. iv. 4*; was commanded in the Law, *Exod. xxv. 2. Speak to the Children of Israel, that they bring me an Offering; so Deut. xvi. 16*; and confirmed by our Saviour in the Gospel, *St. Mat. v. 23. Therefore if thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift.*

IF any Man conceives, that this Offering here mentioned was a Jewish perishing Rite, not a Duty

Duty of the Gospel to continue, let him consider, *First*, That there is the same Reason for this Duty under the Gospel, as there was under or before the Law; God being Lord of us and ours as well as of them, and therefore to be acknowledged for such by us, as well as by them. *Secondly*, That all the rest of our Saviour's Sermon upon the Mount was Gospel, and concerning Duties obliging us Christians: And it is not likely, that our Saviour should intermix one only Judaical Rite amongst them. *Thirdly*, That our Saviour before all these Precepts mentioned in this his Sermon, whereof this of Oblation is one, prefaces this severe Sanction, *St. Matth. v. 19. Whosoever shall break one of the least of these Commandments, and shall teach Men so, shall be called the least in the Kingdom of Heaven*; which could not be truly said concerning the Breach of a Jewish outworn Rite. *Fourthly*, That our Saviour hath carefully taught us there the due Manner of the Performance of this Duty of Oblations, like as he did concerning Alms and Prayers: And no Man can shew, that ever he did any where else, (nor is it probable, that he should here) carefully direct us, how to do that, which was presently to be left, and was already out of Force; as this was, supposing it to be a Jewish Rite.

WE may then, I conceive, suppose it for a Truth, that Oblations are here commanded by our Saviour. Add to this, that Offerings were highly commended by the Gospel, in the Wise Men that offered Gold, Frankincense, and Myrrh, *St. Mat. ii. 11.* and that they were practised by the *Fathers* in the Christian Church. So says *Epiphan. hæc. 10. Irenæus l. 4. c. 34. By a Gift to the King, his Honour and our Affection is shewn; therefore our Lord, willing us to offer with all Simplicity and In-*



*nocency, preached, saying, When thou bringest thy Gift to the Altar, &c. We must therefore offer of our Goods to God, according as Moses commanded, Thou shalt not appear before the Lord empty. There are Offerings under the Gospel, as well as under the Law: The Kind of Offerings is the same; here is all the Difference, they were offered then by Servants, now by Sons. St. Hier. Ep. ad Heliodor. The Ax is laid to the Root of the Tree, if I bring not my Gift to the Altar: nor can I plead Poverty, since the poor Widow hath cast in two Mites. We should do well to think of this.*

THOUGH Oblations too be acceptable at any Time, yet at some Times they have been thought more necessary; as, *First*, When the Church is in Want, *Exod. xxv. 3, &c.* *Secondly*, When we have received some signal and eminent Blessing from God. *Psal. lxxvi.* When David had recounted the great Mercy of God in breaking the Bow and the Shield of the Church's Enemies, at the eleventh Verse, he presses this Duty, *Bring Presents to him that ought to be feared.* *Thirdly*, At our high and solemn Festivals, *Deut. xvi. 16.* *Three Times in the Year shall they appear before me, and they shall not appear empty;* especially when we receive the holy Communion. *Theodoret. Hist. l. 5. c. 17.* tells us, *That it was the ancient Custom, before the receiving of the holy Sacrament, to come up into the Choir, and offer at the holy Table.* And surely it becomes not us to be empty-handed, when God comes to us full-handed, as in that Sacrament he does.

NEXT to the Offertory is that excellent Prayer for the Church-Militant, wherein we pray for the Catholick and Apostolick Church; for all Christian Kings, Princes and Governors, for the whole Clergy and People; for all in Adversity, &c. Such

a Prayer has St. *Chrysostom* in his Liturgy, a little before the Consecration.

AFTER this follow some wholesome *Exhortations* to those that are coming to the holy Communion, seriously exhorting the unprepared to forbear. So was the Custom of old in the *Greek Church*. The Priest admonishes all that are coming to that holy Sacrament, driving away the unworthy, but inviting the prepared, and that with a loud Voice, and Hands lifted up, standing aloft, where he may be seen and heard of all. *Chryf. in Heb. Hom. 9. in Ethic.*

THOSE, that after these Exhortations stay to receive, the Church supposing prepared, invites to *draw near*; and after their humble Confession, the Priest or Bishop absolves and comforts them with some choice Sentences taken out of holy Scripture. After which the Priest says, *Lift up your Hearts*: For certainly at that Hour, when we are to receive the most dreadful Sacrament, it is necessary to lift up our Hearts to God, and not to have them groveling upon the Earth. For this Purpose the Priest exhorts all, to leave all Cares of this Life and domestick Thoughts, and to have our Hearts and Minds in Heaven upon the Lover of Mankind. The People then answer; *We lift them up unto the Lord*, assenting to the Priest's Admonition. And it behoves us all to say it seriously: For as we ought always to have our Minds in Heaven, so especially at that Hour we should more earnestly endeavour it.

THE Priest goes on, *Let us give Thanks to our Lord God*: And many Thanks we ought to render him, that calls and invites such unworthy Sinners as we be, to so high Grace and Favour, as to eat the Flesh, and drink the Blood, of the Son of God.

God. The People answer, *It is meet and right so to do* : For when we give Thanks to God, we do a Work that is just, and of Right due to so much Bounty.

*THEN follow for great Days some proper Prefaces, containing the peculiar Matter or Subject of our Thanks that Day, which are to be said seven Days after ; Rubric ibidem ; except Whitsunday-Preface, which is to be said but six Days, because Trinity-Sunday is the seventh Day after, which hath a peculiar Preface. By this it appears, that the Church intends to prorogue and continue these high Feasts several Days, even eight Days together, if another great Feast comes not within the Time, which requires a peculiar Service. But when we say, that the Church would have these high Feasts continued so long, it is not so to be understood, as if she required an equal Observance of those several Days ; for some of those Days she commands by her Canons and Rubricks, some she seems only to commend to us, to be observed ; some are of a higher Festivity, some of less. The first, and the last, namely the *Octave* of the first, are usually the chief Days for solemn Assemblies ; yet every one of those Days should be spent in more than ordinary Meditation of the Blessings of the Time, and Thanksgiving for them : According to that which the Lord commanded to the *Jews* concerning the Feast of Tabernacles, *Lev. xxiii. 36.* Upon every one of the Days of that Feast an Offering was to be made ; but the first and last were the solemn Convocations.*

THE Reason of the Church's proroguing and lengthning out these high Feasts for several Days is plain. The Subject-Matter of these Feasts, as namely, Christ's Birth, Resurrection, Ascension, the



the sending of the Holy Ghost, is of so high a Nature, so nearly concerning our Salvation, that one Day is too little to meditate of them, and praise God for them as we ought. A bodily Deliverance may justly require a Day of Thanksgiving and Joy; but the Deliverance of the Soul, by the Blessings commemorated on those Times, deserves a much longer Feast. It were injurious to good Christian Souls, to have their Joy and Thankfulness for such Mercies confined to a Day; therefore holy Church, upon the Times when these unspeakable Blessings were wrought for us, by her most seasonable Commands and Counsels here invites us, to fill our Hearts with Joy and Thankfulness, and let them overflow eight Days together.

BUT two Quæries here may be fit to be satisfied. *First, Why eight Days* are allowed to those high Feasts, rather than another Number? For which the Reasons given are diverse. One is from the Example, which Almighty God sets us, commanding his People, the *Jews*, to keep their great Feasts, some of them seven Days, and one, namely the Feast of Tabernacles, eight Days, *Lev. xxiii.* If the *Jews* were to keep their Feasts so long by a daily Burnt-offering, which were but as Types to the Christians great Feasts; the Christians ought by no Means to come short of them, but offer up to God, as long, daily hearty Thanksgivings, presenting our selves, Souls and Bodies, a reasonable holy and lively Sacrifice unto him. Other Reasons for an *Octave* to great Feasts are given, which are mystical. The *Octave* or eighth Day, signifies Eternity; for our whole Life is but the Repetition or Revolution of seven Days: Then comes the eighth Day of Eternity,

ty, to which, by God's Mercy we shall be brought, if we continue, the seven Days of our Life, in the due and constant Service and Worship of God. Or else, which is much the same in Sense, the eighth Day is a returning to the first, it is the first Day of the Week begun again, signifying, that if we constantly serve God the seven Days of our Life, we shall return to the first happy Estate that we were created in.

THE *Second Query* is, how the Prefaces, appointed for these eight Days, can be properly used upon each of them : For Example, how can we say eight Days together, *Thou didst give thine only Son to be born this Day for us*, as it is in the Preface ? To which the Answer may be, That the Church does not use the Word *Day*, for a natural Day of twenty-four Hours, or an ordinary artificial Day, reckoning from Sun to Sun ; but in the usual Acceptation of it in holy Scripture, where by the Word *Day* is signified the whole Time designed to one and the same Purpose, though it lasts several natural Days. Thus all the Time, that God appoints to the reclaiming of Sinners by merciful Chastisements or Threatnings, is called, *The Day of their Visitation*, Luke xix. 42, 44. So all the Time allotted us for the working out of our Salvation, though it be our whole Life long, is called a Day : *Work while it is Day, the Night comes when no Man can work* ; and most directly to our Purpose speaks St. Paul, Heb. iii. 13. *Exhort one another daily, while it is called to Day*, or this Day, that is, while you live here in this World. In like Manner all that Time, which is appointed by the Church, for the thankful Commemoration of the same grand Blessing, for the Solemnity of one and the same Feast, is as properly called a Day ;  
and

and all that Time it may be said daily *to Day*, as well as all our Life, as St. Paul says, is called *Hodie, this Day*.

AFTER this follows the thrice holy and triumphant Song, as it was called of old; *Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, &c.* Here we do, as it were, invite the heavenly Host, to help to bear a Part in our Thanks, to make them full. *O praise the Lord with me, and let us magnify his Name together.* And in this Hymn we hold Communion with the Church triumphant. Which sweet Hymn in all Communions is appointed to be said; and tho' it should be said Night and Day, yet could it never breed a Loathing. *Conc. Vassen. Can. 6.* All that is in our Service from these Words, *Lift up your Hearts,* to the End of the Communion-Service, is with very little Difference to be seen, in St. Chrysostom's Liturgy, and in St. Cyril's Catech. *Mystag. 5.*

### PART III.

NEXT is the *Consecration*: So you shall find in Chrysostom and Cyril last cited. Which Consecration consists chiefly in rehearsing the Words of our Saviour's Institution, *This is my Body, and this is my Blood,* when the Bread and Wine is presented upon the Communion-Table. *Can. Angl. 21. St. Chryf. Ser. 2. in Ep. 2. ad Tim. The holy Sacrament of the Lord's Supper, which the Priest now makes, is the same that Christ gave to his Apostles. This is nothing less than that: For this is not sanctified by Men, but by him that sanctified*



tified that : For as the Words which God our Saviour spake are the same, which the Priest now uses, so is the Sacrament the same. Again, Ser. de Juda, Lat. Ed. Tom. 3. Christ is present at the Sacrament now, that first instituted it : He consecrates this also. It is not Man, that makes the Body and Blood of Christ by consecrating the holy Elements, but Christ that was crucified for us. The Words are pronounced by the Mouth of the Priest ; but the Elements are consecrated by the Power and Grace of God, **THIS IS**, saith he, **MY BODY** : By this Word the Bread and Wine are consecrated. Before these Words, **THIS IS MY BODY**, the Bread and Wine are common Food, fit only to nourish the Body ; but since our Lord hath said, Do this, as oft as you do it, in Remembrance of me, This is my Body, this is my Blood ; as often as by these Words, and in this Faith, they are consecrated, the holy Bread and blessed Cup are profitable to the Salvation of the whole Man : Cyprian de Cœnâ Dom. The same says St. Ambrose, l. 4. de Sacram. c. 4. & 5. St. Aug. Ser. 28. de Verbo Dei, and others.

AFTER the Consecration, the Priest first receives himself. So it is ordain'd, Conc. Tolet. 12. Can. 5. wherein it is decreed, That the Priest shall receive, whensoever he offers up the Sacrifice. For since the Apostle hath said, Are not they, which eat of the Sacrifice Partakers of the Altar ? 1 Cor. ix. it is certain, that they who sacrifice and eat not, are guilty of the Lord's Sacrament.

AFTER he hath received, he is to deliver it to the People in their Hands. So was it in Cyril's Time, Cat. Mystag. 5. And, Let every one be careful to keep it ; for whosoever carelessly loses any Part of it, had better lose a Part of himself, says he :  
And

And *Whosoever wilfully throws it away, shall be for ever excluded from the Communion.* Conc. Tolet. 2. Can. 11.

IT is to be given to the People *Kneeling*: For a Sin it is, not to adore, when we receive this Sacrament; *Aug. in Psal. xcvi.* And the old Custom was to receive it after the Manner of Adoration, *Cyrl. ibidem.*

THIS Sacrament should be received Fasting. Conc. *Carthag.* 3. Can. 29. And so was the Practice of the universal Church, says St. *Augustine, Epist.* 118. which is Authority enough, in Things of this Nature, namely Circumstances of Time, &c. to satisfy any that do not love Contention, *1 Cor.* xi. 16. Yet it will not be amiss in a Word to shew the Reasonableness of this Catholick Usage. And the first Reason may be this, because our Minds are clearest, our Devotion! quichest, and so we fittest to perform this most high Service, when we are in our Virgin-Spittle, as *Tertullian* expresses it. A second is this; it is for the Honour of so high a Sacrament, that the pretious Body of Christ should first enter into the Christian's Mouth, before any other Meat. St. *Aug. Ep.* 118. "It is  
" true, that our Saviour gave it to his Disciples  
" after Supper; but dare any Man quarrel with  
" the universal Church of Christ, for receiving it  
" fasting? This also pleased the Holy Ghost, that,  
" for the Honour of so great a Sacrament, the  
" Body of Christ should first enter into the Christi-  
" an's Mouth, before all other Meats. Neither,  
" because our Saviour gave it to his Disciples after  
" Supper, will it necessarily follow, that we should  
" receive it so, mingling the Sacrament with our  
" other Meats: A Thing which the Apostle seems  
" to reprehend, *1 Cor.* xi. There was a special  
" Reason for our Saviour's doing so, his Supper

“ was to succeed immediately to the Passover;  
 “ and therefore as soon as that was over, he insti-  
 “ tuted his ; and that he might the more deeply  
 “ imprint the Excellency of this Mystery into  
 “ the Minds and Hearts of his Disciples, he would  
 “ give it them the last Thing he did, before he  
 “ went from them to his Passion, knowing that  
 “ dying Men’s Words move much : But he no  
 “ where appointed, what Hour and Time it should  
 “ afterward be received ; but left that to be or-  
 “ dered by them, that were after his Departure to  
 “ settle the Churches, namely the Apostles ; and  
 “ accordingly we find *St. Paul*, 1 *Cor.* xi. rectify-  
 “ ing some Abuses, and prescribing some Rules  
 “ for the better ordering of some Rites and Ce-  
 “ remonies about the Sacrament, and promising,  
 “ when he should come, to settle and order for  
 “ the rest, *ψ. 34* ; from whom, *St. Augustine* seems  
 “ to think, that the Catholick Church received  
 “ this Custom of receiving the Sacrament fasting.  
 “ *Ep.* 118.

WHEN the Priest hath said at the Delivery  
 of the Sacrament, “ The Body of our Lord Je-  
 “ sus Christ which was given for thee, preserve  
 “ thy Body and Soul unto everlasting Life,” the  
 Communicant is to answer, *Amen.* *Cyrl. Cat.*  
*Mystag.* 5 : By this *Amen* professing his Faith  
 of the Presence of Christ’s Body and Blood in that  
 Sacrament.

THE People were of old called out of the  
 Body of the Church into the Chancel, even up  
 to the Rails of the Holy Table, there to receive  
 it of the Priest, *Niceph. l.* 18. *c.* 45. So *Clement.*  
*Const. l.* 2. *c.* 57. These be his Words in *English.*  
 “ Afterwards let the Sacrifice be made, all the  
 “ People standing and praying secretly ; and after  
 “ the Oblation let every Order apart receive the



“ Body and pretious Blood of the Lord, coming  
 “ up in their Order, with Fear and Reverence, as  
 “ to the Body of a King.” Where you see they  
 were to come up to the Sacrament, and to,  
 or near, the Rails of the holy Table, says St. Chry-  
 sostom’s Liturgy. For after the Priest and Deacons  
 have received, the Deacon goes to the *Door of*  
*the Rails*, πρὸς τὴν θύραν τῆς ἁγίας βήμας, and lift-  
 ing up the holy Cup, shews it to the People,  
 saying, *In the Faith and Fear of God* προσέλθετε,  
*come hither* ; or as our Liturgy says, *draw near* :  
 The People answer, *Amen, Amen, Amen* ; *Blessed be*  
*he that comes in the Name of the Lord* ; and so come  
 and receive in both Kinds.

*EVERY Parishioner shall communicate at the*  
*least three Times in the Year, whereof Easter to be*  
*one.* Rubric after the Communion.

IN the primitive Church, while Christians con-  
 tinued in their Strength of Faith and Devotion, they  
 did communicate every Day. This Custom continu-  
 ed in *Africa* till St. Cyprian’s Times. *Cypr. in Orat.*  
*Dom. We daily receive the Eucharist, for to be our*  
*Food of Salvation.* And after him till St. Augu-  
 stine’s Time, *Ep. 23. ad Bonifac.* Insomuch as  
 these Words in our Lord’s Prayer, *Give us this*  
*Day our daily Bread*, they interpreted of the Eu-  
 charist, as being daily to be celebrated. But af-  
 terwards, when Charity grew cold, and Devotion  
 faint, the Custom grew faint withal ; and with-  
 in a small Time began to be left off by little and lit-  
 tle ; and some upon one Pretence, and some up-  
 on another, would communicate but once a Week.  
*In the Eastern Church* they grew to a worse Custom  
 betimes, which in after Ages came into the *Latin*  
*Churches* too. They fell from every Day to *Sun-*  
*days and Holy-days only*, and from thence to *once*  
*a Year*, and no oftner. St. Ambrose is cited for the

Proof of this, *De Sacram. l. 4. c. 4.* But this wicked Custom of receiving the Eucharist but once a Year, was but of *some Greeks in the East*, says St. *Ambrose* there; which cannot properly be understood of any but the Diocese, as it was anciently called, or Patriarchate of *Antioch*. For though the Eastern Empire, whereof *Constantinople* was the Metropolis, contained many Provinces, yet the Eastern Church, or *Greeks in the East*, were properly those of *Antioch*. *Theodor. Hist. l. 5. c. 9.* And possibly some of these might be so supine, as hath been observed; but of the *Greeks in general*, no such careless Custom can be affirmed. For St. *Chrysostom* tells us, that in his Time, *in every Meeting or Congregation of the Church, the healthful Mysteries of the Eucharist are celebrated*, Hom. 6. in *Matth.* In Regard of this Neglect, After-Councils did, as the Church of *England*, make Canons, that if Men could be got to receive it no oftner, yet they should be forc'd to receive it, at least three Times in the Year; Christmas, Easter, and Whitsuntide: Nor was he to be reckoned amongst good Catholick Christians, that did not receive at those Feasts. *Con. Agath. Can. 18. Eliber. Can. 81.* as they are cited by *Gratian. de Consecr. Dist. 2.* Three Times a Year at the least they were to receive, whereof Easter to be one; and good Reason: For when Christ our Passover was sacrificed for us, then, of all Times, let us keep a Feast with this holy Banquet, *1 Cor. v. 7.* These Canons were made for the Laity; but for those of the Clergy, that lived in cathedral and collegiate Churches, where there were enough of themselves, to make a sufficient Company to receive the Sacrament, they were bound to receive much oftner: *every Day*, in *Edw. VI's Liturgy*; *every Sunday at the least*, Rubric 4. after the Communion,

Communion. Thus we see the holy Church's Care to bring all her Children, Clergy and Laity, to the heavenly Banquet of the Body and Blood of Christ. She invites all to a frequent and due Receiving of this holy Sacrament in a most passionate and kind Manner, in that most excellent Exhortation, next after *the Prayer for the Catholick Church militant here on Earth*; an Exhortation, fit to be read weekly by the Priest, and seriously considered daily by all the People: In which, holy Church one while exhorts us by the Mercies and Bowels of Christ, to come to this holy Feast; another while terrifies us by the Indignation of God against those that despise his so great Love, and refuse to come. She sends her Ministers, as the Man in the Gospel, *St. Luke xiv.* to tell them, *all things are ready*, and to bid them in the Name of God, to call them in Christ's Behalf, to exhort them, as they love their own Salvation, to come to this holy Supper: And those, that, notwithstanding all this Bidding, shall go about to make Excuses, because they had bought a Farm, or would try their Yoke of Oxen, or because they were married, holy Church by her Canons and Laws endeavours to compel to come in, at least three Times in the Year. And it were to be wished, that all those, that despise the Church's passionate Exhortations, and contemn her wholesome Canons and Commands in this Particular, would seriously at last think of that dreadful Sentence of our Lord, upon those that still refuse so great a Mercy; *I say unto you, that none of those Men, which were bidden, shall taste of my Supper*, *St. Luke xiv. 24.* None of those, that are thus bidden by Christ and his Church to his holy Supper, the holy Communion, and shall refuse to come, shall ever taste of his great Supper here-



after, or eat and drink with him at his Table in his Kingdom. *St. Luke xxii. 30.*

*IF any of the Bread and Wine remain, the Curate shall have it to his own Use: Rubric 5. after the Communion-Service.* That is, if it were not consecrated; for if it be consecrated, it is all to be spent with Fear and Reverence by the Communicants, in the Church. *Gratian de Consecr. Dist. 2. c. 23. Tribus. Concil. Constant. Resp. ad Qu. 5. Monachon. apud Balsam. Theophil. Alexand. Cap. 7.*

#### PART IV.

AFTER all have received, we say the LORD'S PRAYER according to ancient Custom, *Ambr. l. 5. de Sacram. c. 4. The People are to repeat every Petition after the Priest; says the Rubric.* If the Church did ever devise a Thing fit and convenient, what more than this? that when together we have all received those heavenly Mysteries, wherein Christ imparts himself to us, and gives visible Testification of our blessed Communion with him, we should in Hatred of all Heresies, Factions, and Schisms, declaredly approve our Selves united as Brethren in one, by offering up with all our Hearts and Tongues, that most effectual Prayer, *Our Father, &c.* In which we profess our Selves Sons of the same Father, and in which we pray for God's Pardon, no otherwise than as we forgive them that trespass against us: For which Cause Communicants have ever used it, and we at that Time do shew we use it, yea every Syllable of it, as Communicants, saying it together with one Consent and Voice.

THIS done, the Priest offers up the Sacrifice of the holy Eucharist, or the Sacrifice of Praise and Thansgiving for the whole Church, as in  
all

all old Liturgies it is appointed ; and together with that is offered up that most acceptable Sacrifice of our Selves, Souls and Bodies, devoted to God's Service. Of which see *Rom. xii.* and *St. Aug. de Civit. Dei, l. 10. c. 6.*

THEN we say or sing the *Angelical Hymn, GLORY BE TO GOD ON HIGH, &c.* wherein the Ecclesiastical Hierarchy does admirably imitate the heavenly, singing that at the Sacrament of his Body, which the Angels did at the Birth of his Body. And as good Reason there is, to sing this for Christ's being made *one with us* in the Sacrament, as for his being made *one of us* at his Birth : And if ever we be fit to sing this Angel's Song, it is then, when we draw nearest to the Estate of Angels, namely at the Receiving of the Sacrament. After the Receiving of the holy Sacrament, we sing an Hymn, in Imitation of our Saviour, who *after his Supper sang an Hymn*, to teach us to do the like. *St. Chrysostom, Hom. 83 on St. Matthew.* And when can a Psalm, or Hymn of Thanksgiving, be more seasonable and necessary, than after we have received this heavenly Nourishment ? Is it possible to hear these Words, *This is my Body, take and eat it ; Drink ye all of this, This is my Blood ;* and not be filled, as with a Kind of fearful Admiration, so with a Sea of Joy and Comfort, for the Heaven which they see in themselves ? Can any Man receive this Cup of Salvation, and not praise and bless God with his utmost Strength of Soul and Body ? The Antients did express their Joy at this Time, in the highest Manner that they could. Some were so ravish'd with Joy, that they immediately offered themselves to Martyrdom, impatient of being longer absent from their so gracious Lord, unable to keep

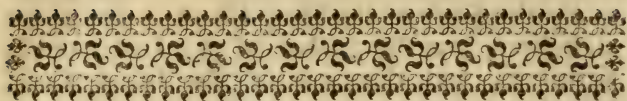
themselves from expressing their Love to Christ, by dying for him, the highest Expression of Love. All Men then counted it a Sin, to sully the Day of their receiving the Eucharist with any Sorrow or Fasting; these Days they called Days of Mirth, Days of Remission, Days of Immunity, solemn Days, festival Days.

THIS Angelical Hymn was made of old by Ecclesiastical Doctors; *and whoso refuses it, let him be excommunicated.* Conc. Tolet. 4. Can. 4.

THE Hymn being ended, we depart with a Blessing. Goar in *Euch.* p. 154, tells us, That of old, when the Communion-Service was ended, and the Deacon had dismiss'd the People, they would not for all that depart, till they had the Blessing; by this Stay saying in Effect the same to the Priest, that *Jacob* did to the Angel, *We will not let thee go, unless thou blestest us.* The Priest therefore departeth from them, as *our Saviour* from his *Disciples, with a Blessing.* But first he comes down from the Altar, by this Descending shewing his Condescension to the People in Affection as well as in Body; and stands behind the Pulpit, *Retro Ambonem*, whence the Blessing was called *ἐν τῇ ἐπιστάμῳ*, in the *midst* of the People; in this also imitating our Saviour, *St. John.* xx. 19. who there gave the Blessing or Peace of God *standing in the midst*; by the Place shewing, how equally he stood affected to all, and how he would have his Blessings spread upon all.







## Of BAPTISM.



OLY Church's Aim being in all her Services to make them *reasonable*, that according to *St. Paul*, 1 *Cor.* xiv. we may all join with her in her Offices, both with our *Spirit and Understanding*, she hath been careful, not only to put them into a known Tongue, but also to instruct us in the Nature of them : making thus her Prayer-Book a Sum of Divinity. Therefore here in the Beginning, she instructs out of holy Scripture concerning the Necessity and Efficacy of Baptism, as very briefly, so very pithily and fully. First, laying down this for a Rule, that we are all born in Sin, as it is in *Rom.* v. 18, 19 ; all guilty in *Adam's* Fall, (so the Catholick Church spread over the World always understood it, *Conc. Milvitan.* Can. 2.) and therefore by our first Birth have no Right to Heaven, into which *no unclean Thing shall enter.* *Ephes.* v. 5. Secondly, that therefore there is Need of a second Birth, to give us a Right to that, as it is *St. John* iii. 3. *Except a Man be born again, he cannot enter into the Kingdom of God.* Thirdly, that this second or new Birth is by Water and the Holy Ghost, *St. John* iii. 5. *Except a Man be born again of Water and the Holy Ghost, he cannot enter into the Kingdom of God.* By Water and the Holy Ghost is there meant holy Baptism. For first, this is the most literal Interpretation of the Words ; for what is Baptism but Water and the Holy

Ghost? and therefore the best: for that is certainly the Sense of the Holy Ghost, who, as we all believe, was the Author of the Letter of the Scripture, and therefore of the literal Sense, where that is not contrary to, but agreeable with the other Scriptures. Now this literal Sense given is agreeable to other Texts: as namely, to *Acts* viii. 38. and x. 47. Where Water is declared to be the Element of Baptism: And expressly again, *Eph. v. 26. Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of Water.* And as this is the most literal, so is it the most Catholick Interpretation of the Words; and therefore also the best, by *St. Peter's Rule, 2 St. Peter i. 20. Knowing this first, that no Prophecy of Scripture is of private Interpretation.* That this is the most Catholick Interpretation, appears by *St. August. l. i. de peccator. mer. & rem. c. 30, Tertul. de Bapt.* and all the ancient Interpreters upon the Place, who all expound it of Baptism. And indeed if it were lawful to expound it otherwise, seeing no other Scripture contradicts this literal Sense; I know not how it can be avoided, but that Men may lose all their Creed by playing so with Scripture, leaving the Letter for Figures. Thus are we instructed in the *Nature, Necessity, and Efficacy* of holy Baptism; that it is the only ordinary Means of our Regeneration, or second Birth, which gives us a Right and Title to Heaven.

THEN is prescribed a *Prayer*, usually called the Benediction or Consecration of the Water; which is used only for Reverence and Decency, nor for Necessity, as if the Water without this were not available to Baptism. For as the Prayer hath it, *Jordan, and all other Waters are sanctified by Christ, to the mystical washing away of Sin.*  
So

So that there needs no Consecration here, as in the other Sacrament there is, where the Bread and Wine must be blessed by us, saith St. Paul, 1 Cor. x. 16. *before it be the Communion of the Body and Blood of Christ to us.* And that the Church does not think any Consecration of Water necessary, appears in her Office of *Private Baptism*, where, Haste admitting no Delays, no such Prayer or Blessing is used.

THEN follows a Prayer for God's merciful Acceptance of the Infant that is brought; that, as he is to receive the Sacrament, so he may receive all the Benefits of it. And lest any should doubt, whether *Christ* will accept an Infant to Baptism, and the Effects of it, holy Church propounds to us the tenth Chapter of St. Mark, out of which she concludes *Christ's* Love and Good-Will to Children in general: *For he commanded them to be brought to him; he rebuked those that would have kept them from him; he embraced them in his Arms, and blessed them:* Which are all plain Arguments, that he will receive them when they are brought to him. Yea, and that he will so far embrace them, as to receive them to eternal Life, if they be brought to him, is plain by his own Words in that Gospel: *Suffer little Children to come unto me; for to such, and therefore to themselves (for Quod in uno similiū valet, valet in altero, what belongs to others, because they are such as Children are, must needs belong to the Children) belongeth the Kingdom of God.* Since then they be capable of the Kingdom of Heaven, and there is no ordinary Way for them to the Kingdom of Heaven, but by a new and second Birth of Water and the Holy Ghost, that is, Baptism; doubt ye not, but that He, who express'd so much Love to them, as is mentioned in the Gospel, will  
favourably



*favourably receive the present Infant to Baptism, and graciously accept our charitable Work in bringing him to it. Thus holy Church concludes out of Scripture, according to the Practice and Doctrine of the Catholick Church.*

CYPRIAN tells us, that the Infant is not to be hindred from Baptism, *Ep. 59.* This was the Sentence of that Council, *Anno Dom. 246;* and this was no new Decree, but *fides Ecclesie firmissima*, the most established Faith of the Church. *Aug. Ep. 28. ad Hieron. Hæc sententia olim in Ecclesia Catholica summa Autoritate fundata est;* This Definition was, long before St. Cyprian, settled in the Catholick Church by the highest Authority. *Aug. de Verbis Apost. Ser. 14: Let no Man whisper to you any strange Doctrines. This the Church always had, always held; this she received from our Forefathers, and this she holds constantly to the End. And, Quicumque parvulos, recentes ab uteris matrum, baptisandos negat, Anathema sit,* saith the Council of Milevis, Can. 2. being the cx<sup>th</sup> in the African Code. That Council pronounced *Anathema* to any, that shall deny the Baptism of Infants. And that Council is confirmed by the fourth and sixth General Councils.

NEXT follows a *Thanksgiving* for our Baptism, which we are put in Mind of by this Occasion, with an excellent Prayer for our Selves, and the Infants before us, that we may walk worthy of Baptism, and they be accepted to it graciously.

THEN shall the Priest demand of the Godfathers, &c. these Questions, *Dost thou, in the Name of this Child, renounce, &c.* This Form of interrogating the Godfathers in the Name of the Child, is very ancient and reasonable. For the Antiquity of it, see St. Chrysostom in *Psal. xiv. Adducit quisquam infantem ubera sugentem, ut baptisetur, & statim*

*statim sacerdos exigit ab infirma etate, Pacta, Con-*  
*venta, Assensiones; & minoris etate fidejussorem ac-*  
*cipit Susceptorem, & interrogat, an renunciat Sa-*  
*tanae?* “The sucking Infant is brought to Bap-  
 tism: The Priest exacts of that Infant, Cove-  
 nants, Contracts, and Agreements: And accept-  
 ing of the Godfather in the Infant’s Stead, he  
 asks, whether he does forsake the Devil, &c.”  
*Cyprian, Ep. 7. We renounc’d the World, when*  
*we were baptised.* And their Form of Abrenun-  
 tiation was much like ours, as you may see, *Sal-*  
*vian. l. 6. Aug. Ep. 23. and Cyril. Catech. Myst. 1.*  
 where you may see at large the ancient Form and  
 Manner of Abrenuntiatiions.

“FIRST, you entred into the Church-Porch,  
 the Place of the Font or Baptistery; and stand-  
 ing towards the West, you heard it com-  
 manded you, that with Hands stretched out  
 you should renounce the Devil, as if he were  
 there present. It behoves you to know, that a  
 Type or Sign of this you have in the Old  
 Testament. When *Pharaoh* the most bitter  
 and cruel Tyrant oppressed the free People of  
 the *Jews*, and God sent *Moses* to deliver them  
 from the grievous Servitude of the *Egyptians*;  
 the Posts of the Doors were anointed with the  
 Blood of the Lamb, that the destroying An-  
 gel might pass by the Houses which had that  
 Sign of Blood: And the People were delivered  
 beyond Expectation. But after that the Ene-  
 my saw them delivered, and the Red Sea di-  
 vided; he followed and persued them, and was  
 overwhelmed with the Waves of the Sea. Pass  
 we from the Figure to the Truth: There was  
*Moses* sent by God into *Egypt*, here *Christ* is  
 sent into the World; he to deliver the People  
 oppressed by *Pharaoh*, *Christ* to deliver the  
 Devil’s

“ Devil’s Captives; there the Blood of the Lamb  
 “ turn’d away the Destroyer, here the Blood of  
 “ the immaculate Lamb Christ Jesus is the De-  
 “ fence against the Devil: That Tyrant follow-  
 “ ed our Fathers to the Red-Sea; this impudent  
 “ Prince of Wickedness, the Devil, follows thee  
 “ even to the Waters of Salvation; he was drown-  
 “ ed in the Sea, this is stified in the Waters of  
 “ Life. Hear now, what with a Beck of the  
 “ Hand is said to the Devil, as present; *I renounce*  
 “ *thee, Satan.* It is worth the while, to explain,  
 “ why you stand to the *West* when you say this.  
 “ The Sun-set is the Place of Darknes, and the  
 “ Devil is the Prince of Darknes: And there-  
 “ fore in Token of this, you renounce the Prince  
 “ of Darknes, looking towards the West, *I re-*  
 “ *nonce thee, Satan, thou cruel Tyrant; I fear*  
 “ *thy Force no more, for Christ hath dissolved the*  
 “ *Power of Darknes; I renounce thee, subtle Ser-*  
 “ *pent, who under the Shew of Friendship aetest all*  
 “ *thy Villany.* Then he adds, *and all thy Works.*  
 “ Those are Sins of all Sorts, which you must of  
 “ Necessity renounce. And this you must not be  
 “ ignorant of, that whatsoever thou sayest in that  
 “ dreadful Hour, is written down in God’s Book,  
 “ and shall be accounted for. After this you say,  
 “ *And all thy Pomp,* all vain Shews, from which  
 “ holy *David* prays to be delivered, *Turn away*  
 “ *mine Eyes, lest they behold Vanity,* Psal. cxix.  
 “ *And all thy Worship,* all Idolatry and Supersti-  
 “ tion, all Magick and Soothsaying, all Worship  
 “ of, and Prayers to the Devil. Take heed there-  
 “ fore of all these Things, which thou hast re-  
 “ nounced: For if after the Renuntiation of the  
 “ Devil, you fall back again into his Captivity,  
 “ he will be a more cruel Master than before;  
 “ *the last State of that Man is worse than the Be-*  
 “ *ginning,*



“ *giunning*. When you have renounced the Devil, then the Paradise of God is opened to you, which was planted in the East ; and therefore as a Type of this you are turn’d *from the West to the East, the Region of Light*.

WE have seen, that it was *ancient* ; and that it is *reasonable* we shall perceive, if we consider, that in Baptism we are making or concluding a *Covenant*, the New Covenant of the Gospel ; in which Covenant God’s Part is Promises, pretious Promises, as St. *Peter* calls them, 2 St. *Pet.* i. 4. for Performance of which he hath given his Word ; and therefore good Reason it is, that we also should give our Word and Promise for Performance of the Conditions on our Parts, *viz.* to renounce the Devil and the World, and swear Fidelity to our *L O R D*. In all other Covenants and Contracts, it is thought reasonable, that the several Parties should mutually engage for Performance of Conditions, and that at the making and concluding of the Contract. And why should not that, which is thought reasonable in all other Contracts, be thought reasonable in this ? As thus to give our Faith and Word for Performance of Conditions is reasonable ; so, if it be done with grave Solemnity, and in publick, it is so much the better, and more obliging : For grave Solemnities make a deep Impression upon the Apprehension : (whence it is, that a corporal Oath vested with the religious Solemnity of laying the Hand upon, and kissing the holy Gospels, is more dreaded, than a naked and sudden Oath) and Promises made in publick bind more, because of the Shame of Falsifying, where so many Eyes look on : Which very Shame of being noted to be false, oft-times is a greater Bridle to Sin, than the Fear of Punishment, as the World knows.

knows. And this Use the ancient Fathers made of it; to shame gross Offenders, by remembering them of their solemn Promise made in Baptism, to renounce the Devil, and give up themselves to God.

*CHILDREN*, who by reason of their tender Age, cannot perform this Solemnity, have appointed them by the Church, *Susceptores*, Godfathers, who shall in the Name of the Child do it for them. As, by the wisest Laws of the World, Guardians may contract for their Minors or Pupils to their Benefit; and what the Guardians in such Cases undertake, the Minors or Pupils are bound, when they are able, to perform; for the Law looks upon them, not the Guardians, as obliged: So did the Church always account, that these Promises, which were made by the Godfathers in the Name of the Child, did bind the Child, as if in Person himself had made it. And when the Antients did upbraid any Offenders with the Breach of their Promise made in Baptism, none of those, that were baptised in their Infancy, were so desperate, as to answer scornfully, It was not I, but my Godfathers, that promised; and if any should so have answered, he would have been loudly laughed at for that his empty Criticism.

THOUGH this Promise of *Abrenuntiation* made in Baptism be ancient and reasonable, yet it is not *absolutely necessary* to Baptism; but when Danger requires Haste, it may be omitted, as the Church teaches in *Private Baptism*; yet if the Child lives, it is to be brought to Church, and this Solemnity to be performed after Baptism: *Rubric at Private Baptism*.

THEN follow certain short Prayers, *O merciful God, &c.* which I conceive to be the same in Substance with the ancient Exorcisms, which were certain Prayers taken out of holy Scripture, *Cyrl.*

*Cat.* 1. and composed by the Church, *Conc. Carthag.* 4. *Can.* 7. for the dispossessing of the Person to be baptised; who being born in Sin is under the Devil's Tyranny, from which the Church by her Prayers, endeavours to free him. And so available they were, that oftentimes those, that were corporally possessed, were freed by them, *Cyp. Ep.* 77. And thereupon *Cyril, Nazianzen, Genadius*, and others, earnestly persuade not to despise the Church's Exorcisms. That it was ancient to use these Exorcisms before Baptism, *Nazianzen in lavacrum*, *St. Cyprian, Ep.* 77, and *Genadius* witness, who says, that it was observed, *Uniformiter in universo mundo*, uniformly throughout the World.

NEXT follows the *Commemoration of Christ's Institution* of Baptism; and his Commission to his Disciples to baptise. Thus the Priest reads his Commission, and then acts accordingly: And because no *Man is sufficient for these Things*, *2 Cor.* ii. 16. therefore he prays for God's Assistance and Acceptance of his Ministration. Then the Priest asks the *Child's Name*. As under the Law at *Circumcision* the Name was given, so now at Baptism; because then we renounce our former Lord and Tyrant, and give up our Names to God as his Servants.

THEN the Minister baptises the Child, dipping or sprinkling it, either of which is sufficient, *Gennad. Dog.* 74. For it is not in this spiritual Washing, as it is in the bodily, where if the Bath be not large enough to receive the whole Body, some Parts may be foul when the rest are cleansed: The Soul is cleansed after another Manner: *Totum credentibus conferunt divina compendia*; a little Water can cleanse the Believer, as well as a whole River, *Cyprian, Epist.* 77. The old Fashion was  
to



to dip or sprinkle the Person *thrice*, to signify the Mystery of the TRINITY; and the *Apost. Can.* 50. deposes him that does otherwise. The Church so appointed then because of some Hereticks that denied the Trinity: Upon the same Ground, afterwards it was appointed to do it but once (signifying the Unity of Substance in the Trinity) lest we should seem to agree with the Hereticks that did it thrice. *Conc. Toletan.* 4. *Can.* 5.


THIS Baptising is to be at the *Font*. What the Font is, every Body knows, but not why it is so call'd. The Rites of Baptism in the first Times were perform'd in *Fountains* and *Rivers*, both because their Converts were many, and because those Ages were unprovided of other *Baptisteries*. We have no other Remainder of this Rite but the Name: For hence it is, that we call our Baptisteries, *Fonts*; which, when Religion found Peace, were built and consecrated for the more Reverence and Respect of the Sacrament. These were set at first some Distance from the Church, *Cyril's Cat. Myst.* 1; after, in the Church-Porch, and that significantly, because Baptism is the Entrance into the Church mystical, as the Porch to the Temple. At the last, they got into the Church, but not into every, but the *City-Church*, where the Bishop resided, hence call'd *The Mother-Church*, because it gave spiritual Birth by Baptism; afterward they were brought into Rural Churches. Wheresoever they stood, they were had in high Veneration. *Anastasius, Ep. ad Orthodox.* complains sadly of the Impiety in his Time, such as never was heard of in War, that Men should set fire to Churches and Fonts; and after mentioning the Fonts, cries out; *Good God! Christ-killing Jews, and heathenish Atheists, have without all Reverence entred and defiled the Fonts.*

## on the COMMON-PRAYER. 193

AFTER the Priest hath baptised the Child, he receives it into the Congregation, by this Solemnity declaring that he is by Baptism made a Member of the Church, 1 Cor. xii. 13. *We are all baptised into one Body.* And when he thus receives it, he signs it with the Sign of the Cross, as of old it was wont, St. *Aug.* in *Psal.* xxx. and on the Forehead, the Seat of Blushing and Shame, that he may not hereafter blush and be ashamed of the disgraced Cross of Christ, *Cypr. Ep.* 56. By this Badge is the Child dedicated to his Service, whose Benefits, bestowed upon him in Baptism, the Name of the Cross in holy Scripture does represent. Whosoever desires to be fully satisfied concerning the Use of the Cross in Baptism, let him read the thirtieth Canon of our Church, *Anno* 1603.

AFTER Thanksgiving for God's gracious admitting the Child to Baptism, and a most divine Prayer, that he may lead his Life according to that Beginning; this Office ends with a grave and pious Exhortation to the Godfathers, to remember their Duty towards the Infant: The like to which you may read, St. *Aug.* de *Temp. Ser.* 116.

### Of PRIVATE BAPTISM.

HOUGH holy Church prescribes the *Font* for the Place, and *Sundays* and *Holy-Days* for the usual Times of Baptism, that she may conform, as much as conveniently may be, to the Usages of primitive Antiquity,  
O which

which is her Aim in all her Services ; and for other Reasons mentioned in the first *Rubric* before Baptism ; yet in Case of Necessity she permits, and provides, that a Child may be baptised in any decent Place, at any Time : In such Cases requiring the Performance only of the *Essentials*, not of the *Solemnities* of Baptism ; according to the Practice of the Apostles, who baptised at any Time, as Occasion required, and in Fountains and Rivers ; and according to the Use of succeeding Ages ; *Conc. Matiscon. 2. Can. 3. Dist. de Consec. 4. Cap. 16, 17. Conc. Eliber. Can. 38. Anno 313.* Nor can I see, what can be reasonably objected against this tender and motherly Love of the Church to her Children, who chuses rather to omit Solemnities, than hazard Souls : Which Indulgence of hers cannot be interpreted any Irreverence or Contempt of that venerable Sacrament ; but a yielding to just Necessity, which defends what it constrains, and to God's own Rule, *I will have Mercy, and not Sacrifice, St. Matth. xii. 7.*


If it be objected, that this may be an Occasion of Mischief, that the Form of Baptism may be vitiated and corrupted in private, by heretical Ministers, and so the Child rob'd of the Benefits of Baptism ; it is answered, that this is possible ; but were it not a great Folly to prevent a possible Danger by a certain, and to deny all Infants Baptism, in such Cases, lest some few should be abused by the Malice of the Priest ? Which possible, but scarce probable, Mischief, the Church hath taken all possible Care to prevent : *For if the Child lives, it is to be brought to the Church, (first Rubric in Private Baptism,)* and there the Priest is to demand, *by whom the Child was baptised, and with what Matter and Words :* And if he perceives plainly, that it was well baptised for the Substance,



Substance, then shall he add the usual Solemnities at Publick Baptism, that so the Child may want nothing, no not of the decent Pomp : But if he cannot by such questioning be assured, that it was truly baptised for Essentials, then shall he baptise it thus ; *If thou be not already baptised, I baptise thee ;* as it was ordered, *Conc. Carthag. 5. Can. 6. Anno Dom. 438.*



## Of CONFIRMATION.

 T is ordered, Rubric 1. at Confirmation, *That none should be confirm'd, till they come to the Use of Reason, and can say their Catechism,* for these Reasons ; 1. Because they then may, with their own Mouth, ratify and confirm the Promise made for them by their God-fathers. 2. Because they then begin to be in Danger of Temptation, against which they receive Strength in Confirmation. 3. Because this is agreeable with the Usage in Times past. By Times past, we must not understand the first Times ; for then Confirmation was administred presently after Baptism ; but later Times, in which the first Order hath been of a long Time omitted for these Reasons given ; and this Order, which our Church observes, generally received throughout Christendom.

LEST any Man should think it any Detriment to the Child, to stay till such Years, holy Church assures us out of holy Scripture, that *Children baptised*, till they come to Years to be tempted, have no Need of Confirmation, *having all Things necessary for their*, that is, Children's Salvation, and be undoubtedly saved. The same says Antiquity. St. Augustine, Ser. 2. post Dom. Palmar. *Ye are coming to the holy Font, ye shall be wash'd in Baptism; ye shall be renewed by the saving Laver of Regeneration; ascending from that Laver, ye shall be without all Sin: If so, then safe; for blessed is the Man whose Iniquities are forgiven*, Psal. xxxii. 1. St. Chrysostom, Hom. 11. in Ep. ad Rom. c. 6. *Quemadmodum Corpus Christi sepultum in terra fructum tulit universi orbis salutem, ita & nostrum sepultum in baptismo, fructum tulit, justitiam, sanctificationem, adoptionem, infinita bona; feret autem & resurrectionis postea donum.* "The Body of Christ  
 " buried in the Earth brought forth Fruit, namely the Salvation of the whole World: So our  
 " Body buried in Baptism hath brought forth  
 " Fruit, Righteousness, Sanctification, Adoption,  
 " infinite good Things, and shall afterwards have  
 " the Gift of the Resurrection." It were too long to cite Particulars; take the Council of Milevis for all, Can. 2. *Ideo parvuli, qui nihil peccatorum in semetipsis committere potuerunt, in peccatorum remissionem veraciter baptisantur, ut in eis regeneratione mundetur, quod generatione contraxerunt.* "Therefore Infants, who could not sin  
 " actually, are truly baptised for the Remission  
 " of Sins, that that which they have contracted  
 " by their Birth, might be cleansed by their second Birth." And the Council pronounces Anathema to them that deny it. But more than all this is the express Words of Scripture, Gal. iii. 26.

where St. Paul proves, that they were the Children of God, for, or *because*, they were baptised; if they be Children, then are they Heirs of God. Rom. viii. 17. And, 1 St. Pet. iii. 21. Baptism saves us. Again, Gal. iii. 27. *As many of you as have been baptised into Christ, have put on Christ*: And that surely is enough for Salvation. By all this, we see the Effect of Baptism is Salvation. Now if Children be capable of Baptism, as hath been proved, then since they no way hinder or resist this Grace, it necessarily follows, that they are Partakers of the blessed Effects of Baptism, and so are undoubtedly saved.

THE Children that are to be confirmed, are to be brought to the Bishop by one that shall be their Godfather, who may witness their Confirmation. The Godfather may be the same, that was at Baptism; but in most Places, the Custom is to have another. *De Conf. Dist. 4. c. 100.*

AND the Bishop shall confirm them. Rubric before Confirmation. So was it of old, St. Augustine, *de Trinit. l. 15. c. 20.* Chrysostom, Hom. 18. in Acts, speaking of Philip, when he had baptised, *He did not give the Holy Ghost to the Baptised; for he had no Power, for this was the Gift of the Apostles alone.* Before him, Cyprian, Ep. 73. *Those that were baptised by Philip the Deacon, were not baptised again; but that which was wanting was supplied by Peter and John, by whose Prayers and Imposition of Hands the Holy Ghost was called upon, and poured upon them. Which very Thing is done amongst us now: They that are baptised, are offered up to the Bishops of the Church, that by our Prayers and Imposition of Hands they may receive the Holy Ghost.* Before him Urban, Anno Dom. 222, tells us, that Bishops only did confirm. And St. Hierom. *Dial. adv. Lucifer.* says it was *Totius orbis consensus in hanc*



*partem*; the general Acknowledgment of the whole Christian World.

\* THE Office begins on this wise, *Our Help standeth in the Name of the Lord*. Of such short Ejaculations in general hath been said in the Morning Prayer: Concerning these in particular, that they are fitted to the Office, will appear to them, that consider, that *Confirmation* is appointed for the strengthning of us against all our ghostly Enemies; which though they be many and great, yet is there no Reason to despair of obtaining Strength enough to resist them; for *Our Help stands in the Name of the Lord, who hath made Heaven and Earth*; who is therefore able enough and willing also, to help them, that call upon his Name. *Blessed therefore be the Name of the Lord, henceforth and for ever*.

AFTER these *Versicles* follows a Prayer, that God would strengthen the Baptised, with *the Holy Ghost the Comforter*, whom they had in their Baptism received as a Sanctifier. These two Ways, to omit others, we are taught in holy Scripture, that the Holy Ghost may be received; as a Sanctifier and Cleanser in holy Baptism, *Tit. iii. 5. He saved us by the washing of Regeneration and renewing of the Holy Ghost*: And after Baptism we may receive him again as a Comforter and Strengthner. The Apostles, who received him the first Way in Baptism, are promised to receive him the second; *St. John xvi. 7. Acts i. 8. which was performed, Acts ii. 4. when they were filled with the Holy Ghost*.

THEN shall the Bishop lay his Hands upon them severally: By this Sign certifying them of God's

---

\* The Office now begins with an excellent Preface, explaining the Nature and End of Confirmation, and a solemn Stipulation or Renewal of the baptismal Vow; after which these Ejaculations follow.

Good-

Goodness towards them, and consigning it upon them. This is the most ancient and apostolical Rite of Confirmation, *Acts* viii. 17. And by this Name it is known, *Heb.* vi. 2. *The Doctrine of Baptisms and laying on of Hands.*

AFTER a most excellent Prayer for their Continuance in God's Love, and Obedience to him, the Bishop departs them with a Blessing. Of such Blessings hath been said already.

THIS holy Rite hath been too little understood by many, and therefore too lightly esteem'd and valued : For the Remedy whereof, it may not be amiss to shew the Benefit of it in these Conclusions following.

1. THE Holy Ghost was given to Persons baptised, by the Apostles Prayers and laying on of Hands, *Acts* viii. 14, 15, 16. *Acts* xix. 6.

2. THIS Gift of the Holy Ghost so given, was not only, nor principally, the Gift of Miracles or speaking with Tongues. For first, Confirmation is reckoned by St. *Paul* amongst Fundamentals, *Heb.* vi. 1, 2 ; which were necessary to all Ages of the Church : But the Gift of Miracles was not such ; for that lasted but a while, as Experience hath taught us. Again, Confirmation was administered to all baptised Persons, *Acts* viii. 15 : xix. 6. But all baptised Persons were not to have the Gift of Miracles, *1 Cor.* xii. 8, 9. *To one is given by the Spirit the Word of Wisdom, to another the working of Miracles :* And again, the 29<sup>th</sup> Verse, *Are all Workers of Miracles ?* It is true, that in the Apostles Times, the inward Grace of Confirmation was attended with Miracles ; but it will not thence follow, that Miracles were the principal intended Gift in Confirmation, no more than that the visible opening of Heaven is the proper Effect of Baptism, because at our Saviour's Baptism, the

Heavens were so opened, *St. Matth. iii*; or that the proper Effect of Preaching is to work Miracles, because that at the Apostles preaching Miracles were wrought, *Acts x. 44*. In those first Times, the Holy Ghost fell upon Believers, and they spake with Tongues. *Signa erant temporis opportuna*, Those Signs were seasonable to those Times: Does any Man now expect, that those, that receive the Holy Ghost by our Prayers and Imposition of Hands, should speak with Tongues? And if they do not speak with Tongues, is any Man of so perverse a Heart, as to say, that they have not received the Holy Ghost? *St. Augustine* in *Epist. S. Joan Tractat. 6*. *In the Beginning of spiritual and marvelous Dispensations, outward Signs appeared, to confirm the new preached Faith; but now that the Faith is sufficiently confirmed, although such Miracles be not wrought, yet we receive those inward Graces and Virtues, which were signified and demonstrated by those Signs.* *S. Chrysostom* in *Matth. Hom. 13*.

3. THE proper and principal Effect of Confirmation was, and is, *ghostly Strength and Power to resist Temptations*, as our Church teaches; *Rubric 1.* before the *Catechism*. That the Baptised, when they come to Years, and the Use of Reason, may have, not their Baptism confirmed (which needs no Confirmation to perfect it) but themselves and their Souls, by some new Virtue and Power, or by an Addition and Increase of former Graces, by which they may be enabled against those Temptations that shall assault them; whence it is called Confirmation. *Regeneramur ad vitam per baptismum, in hoc confirmamur ad pugnam*. By Baptism we are regenerated to Life, in Confirmation we are strengthened to fight against our Enemies: *Melchiad, Epist. ad Episc. Hisp.* about the Year



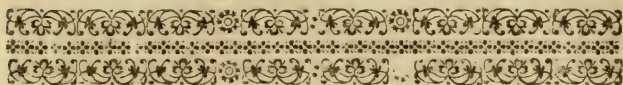
Year 331. In Confirmation the Holy Ghost is given for Strength, as he was given to the Apostles at Pentecost, that Christians may boldly confess the Name of Christ. *Conc. Flor. Tertul. de Bapt. Cypr. Ep. 2. ad Donat.* For our fuller Persuasion of this, it will be necessary to consider, that our Lord Christ promised to his Apostles, after they had been baptised, that *When he went away, he would send them the Holy Ghost, to be their Comforter or Strengthner*, St. John xvi. 7, to make them able to bear witness of Christ, notwithstanding all the Threats and Terrors of Men, St. John xv. 27 : xvi. 1, 2, 3. And Acts i. 5. he promises them, that, *Not many Days hence, they should receive the Holy Ghost, or the Power of the Holy Ghost*; whereby they, that forsook him formerly and fled, should be thenceforth emboldened and encouraged to bear Witness to him all the World over, v. 8. This Promise was performed at Pentecost, Acts ii. 4. *They were filled with the Holy Ghost, and began to speak, and to bear Witness of Christ with Courage*, v. 36. This very Promise made to the Apostles formerly, and performed at Pentecost, belongs to every one of us that are baptised, Acts ii. 38. *Repent and be baptised every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost : For this Promise of the Holy Ghost (fulfilled on us, v. 33.) is unto you and to your Children, and to all that are afar off.* And what St. Peter here promises them, was fulfilled by him and the other Apostles; for by their Prayer and Imposition of Hands, they received, after Baptism, the Holy Ghost, not only enabling them to speak miraculously, but also strengthening and comforting them inwardly, as he did the Apostles. For the same that was promised to  
the

the Apostles, belonged to them and their Children, and was given by Imposition of Hands. Now that, which was promised to the Apostles, was principally ghostly Strength and Comfort, on which that Gift of Miracles was an Attendant, as we have seen: This then is the principal Effect of Confirmation; the Gift of the Holy Ghost by way of Eminence, *Acts* ii. 38. Hence this Phrase, *Full of the Holy Ghost*, is interpreted by Scripture to be the same in Effect with this, *Full of ghostly Courage and Strength*, *Acts* iv. 8, 31. *They were all filled with the Holy Ghost, and spake with Boldness the Word of the Lord*, *Acts* vii. 55. and *Acts* vi. 5. *Stephen full of Faith and the Holy Ghost*, that is, full of Faith and Power, *ψ. 8.*

4. THIS Office of Confirmation, as well as that of Baptism, is to continue in the Church, as long as that shall be militant here on Earth. For St. Paul, *Heb.* vi. 1, 2. joins them together, calling them *Fundamentals*; and a Fundamental in one Age is so in another. Besides, we have seen, that Confirmation was the Means used by the Apostles, (and doubtless not without their Lord's Direction and the Guidance of his Spirit,) for conveying the Holy Ghost the Comforter into Persons baptised: And since that all Ages have as much Need of that ghostly Strength, as the Age of the Apostles had; and that the Promise of it belongs to us all, as well as to them, formerly hath been proved: And since that we find no other Means appointed instead of Confirmation, for the conveying of the Gift of the Holy Ghost, then given by Confirmation; it remains, that we conclude, that Confirmation is still to continue. And so the Church Catholick hath taught us, both by her Doctrine and Practice; as may be seen by the Quotations cited above.

THAT

THAT Bishops, who succeed the Apostles, are to be the Ministers of this holy Rite, hath been shewn above.



## Of MATRIMONY.



FIRST, holy Church instructs us in the Ends of Matrimony, which are three: 1. *The Procreation of Children.* 2. *A Remedy against Sin.* 3. *A mutual Help to each other.* Then the

Priest requires the Parties to be married, by the Terror of the dreadful Judgment-Day, to declare, if they know any Impediment, why they may not be lawfully married? which is as much Care and Caution, as can be used by those, that are not able to discern the Secrets of the Heart. Then follows the Contract in the future Tense, whereby these Persons mutually promise to the Priest, God's Minister, before the Congregation, to enter into that holy State of Wedlock, and strictly to keep those sacred Laws of Marriage, which Almighty God hath ordained. This is that, as I conceive, which St. *Augustine de Gen. ad lit.* l. 11. c. 4. calls *Votorum solennitatem*, the Solemnities of Vows and Promises, which was in his Time, and formerly, an usual Ceremony of Marriage. And of very good Use is this Solemnity; for by this have the Persons bound themselves to their Duty, by all the Obligations, that a sacred solemn Vow or Promise can lay upon the Soul.



THEN the Priest asks, *Who gives this Woman to be married to this Man?* This was the old Custom; that the Bride should be given by the Father or Friend, *Augustine de Gen. ad lit. l. 11. c. 41.* to which *St. Paul* may be thought to allude, *2 Cor. xi. 2. I have espoused you to one Husband, that I might present you as a chaste Virgin to Christ;* and *Psal. xlv. 14. The Queen, the Spouse, shall be brought to the King.* The Reason of this, saith learned *Mr. Hooker, L. 5. Eccl. Pol. Sect. 73.* was, *That in ancient Times all Women, which had not Husbands or Fathers to govern them, had their Tutors, without whose Authority there was no Act, which they did, warrantable; and for this Cause they were in Marriage delivered unto their Husbands by others. Which Custom retained hath still this Use, that it puts Women in mind of a Duty, whereto the very Imbecillity of their Sex doth bind them, namely to be always directed and guided by others.* Whether this were the very Cause of this Custom, I will not determine, nor what else was: But whatsoever was the first Cause of it, this is certain, that it is a decent Custom. For it cannot be thought fit, that a Woman, whose chiefest Ornament is Modesty and Shamefacedness, should offer herself before the Congregation to Marriage with any Person, but should rather be led by the Hand of another and given by him.

AFTER the Marriage it self, *the Man puts a Ring upon the Woman's Finger.* The Ring hath been always used, as an especial Pledge of Faith and Fidelity. Nothing more fit to serve, as a Token of our purposed endless Continuance in that, which we never ought to revoke; and therefore fitly used in Marriage, which is a Contract not to be dissolv'd but by Death. *Aurum nulla norat, præter uno digito, quem Sponsus oppignorasset pronubo*

*pronubo annulo.* No Woman was permitted to wear Gold, save only upon one Finger, which the Husband had fastned to himself with a Wedding-Ring. This he puts *upon the fourth Finger of the Left-hand*, because there is a Vein that goes from thence to the Heart ; by which is signified, that the Love should be hearty, say some *Rituals*.

THEN follows, *With my Body I thee worship, &c.* “ For the better understanding of this “ Phrase, we must know, that anciently there were “ two Sorts of Wives ; one whereof was called “ the primary or lawful Wife ; the other was called the Half-wife, or Concubine. The Difference betwixt these two was only in the differing Purpose of the Man, betaking himself to the one or the other : If his Purpose was only Fellowship, there grew to the Woman by this Means no Worship at all ; but rather the contrary. In professing, that his Intent was to add by his Person Honour and Worship unto hers, he took her plainly and clearly to be his Wife, not his Concubine. This is it, which the *Civil Law* doth mean, when it makes a Wife differ from a Concubine in Dignity. The Worship that grew unto her, being taken with Declaration of this Intent, was, that her Children became by this Means free and legitimate, Heirs to their Father : *Gen. xxv. 5, 6*, and her self was made a Mother over his Family. Lastly, she received such Advancement of State, as Things annexed to his Person might augment her with : Yea, a Right of Participation was thereby given her, both in him, and even in all Things which were his ; and therefore he says not only, *With my Body I thee worship*, but also, *with all my worldly Goods I thee*  
“ *endow.*

“ *endow.* The former Branch having granted  
 “ the Principal, the latter granteth that, which  
 “ is annexed thereto. *Hooker, Eccl. Pol. L. 5.*  
 “ *Sect. 73.*

THE *Jews* anciently used the same Phrase; *Godwin's Jewish Customs: Be unto me a Wife, and I, according to the Word of God, will worship, honour, and maintain thee, according to the Manner of Husbands amongst the Jews, who worship, honour, and maintain their Wives.* And that no Man quarrel at this harmless Phrase, let him take Notice, that to worship here signifies, to make worshipful or honourable, as you may see, *1 Sam. ii. 30.* For where our last Translation reads it, *Him that honours me, I will honour;* in the old Translation, which our Common-Prayer Book uses, it is, *Him that worships me, I will worship;* that is, I will make worshipful; for that Way only can God be said to worship Man.

AFTER the Priest hath prayed for Grace and God's Assistance, for the married Persons, to enable them to keep their solemn Vow and Contract; then does he, as it were, seal that Bond and Contract, by which they have mutually tied themselves, with God's Seal, *viz. Those whom God hath joined together, let no Man put asunder.*

THE Persons having consented together in *Wedlock*, and witnessed the same before God and the Church, and plighted their Troth each to other, and declared the same by giving and taking of a Ring, and joining of Hands; and the Priest having sealed and ratified all, as it were, with God's Seal, which no Man must break; he pronounces them *Man and Wife, in the Name of the Father, Son, and Holy Ghost.* Which Proclamation, or pronouncing of the married Persons to be Man and Wife, thus in the Church by the Priest, was one  
 of



of those Laws and Rites of Marriage, which the Church received of the Apostles. *Evar. Ep. ad Episc. Afric.* Anno 110.

THEN the Priest blesses them solemnly, according to the old Rules, *Conc. Carthag.* 4. Can. 13. Of the Efficacy of which Blessings hath been said formerly. After this follows the cxxviii<sup>th</sup> Psalm, which was the *Epithalamium*, or Marriage-Song, used by the Jews at Nuptials, says *Musculus in Loc.* Then pious and devout Prayers for the married Persons, and lastly the COMMUNION. Such religious Solemnities as these, or some of these, were used by the Jews at Marriages: For their Rites and Ceremonies of their Marriage were publicly performed with Blessings and Thanksgivings; whence the House was called the *House of Praise*, and their Marriage-Songs *Hillulim*, Praises. The Bridegroom's intimate Friends sung the Marriage-Song, who are called *Children of the Bride-Chamber*, St. Mat. ix. 15. *Godwin* of the *Jews Marriages*. The primitive Christians had all these, which we have: The Persons to be married were contracted by the Priest; the Marriage was solemnly pronounced in the Church; the married Couple were blessed by the Priest; Prayers and Thanksgivings were used, and the holy Communion administered to them. And these religious Rites, the Church received from the Apostles, says *Evarist. Ep. ad Episc. Afr.* And doubtless highly Christian and useful these Solemnities are: For first, they beget and nourish in the Minds of Men, a reverend Esteem of this holy Mystery, *Ephes.* v. 32. and draw them to a greater Conscience of Wedlock, and to esteem the Bond thereof a Thing which cannot without Impiety be dissolved. Then are they great Helps to the Performance of those Duties, which  
God

God Almighty hath required in married Persons; which are so many, and those so weighty, that whosoever duly considers them, and makes a Conscience of performing them, must think it needful, to make Use of all those Means of Grace, which God Almighty hath appointed. For if we duly consider the great Love and Charity, that this holy State requires, even to the laying down of Life: *Husbands love your Wives, even as Christ loved the Church, and gave himself for it, Ephes. v. 25.* or the weighty Charge of the Education of Children, which, if well performed, procures a Blessing, and an Advantage to Salvation, *1 Tim. ii. 15. She shall be saved in Child-bearing, if they continue in Faith and Charity, &c.* so if it be carelessly perform'd, it procures a most heavy Curse, *1 Sam. ii. 29, 31, &c.* Or lastly, the Chastity and Holiness necessary to that State of Marriage, heightned now up to the Representation of the mystical Union of Christ with his Church, *Eph. v. 32. This is a great Mystery, but I speak concerning Christ and the Church;* to which holy Conjunction our Marriage, and all our Works and Affections in the same, should correspond and be conformable: I say, if we consider all these duly, can we think, we may spare any of those divine Helps to Performance; whether they be Vows and holy Promises to bind us, or our Father's and Mother's, God's, and the Church's Blessings, or holy Prayers for God's Assistance; or lastly, the holy Communion, that great Strengthen-er of the Soul? If Men's Vices and Licentiousness have made this holy Service seem unseasonable at this Time; Reason would, that they should labour to reform their Lives, and study to be capable of this holy Service; and not that the Church  
should

should take off her Command for the receiving of the holy *Communion*, for their unspeakable Good. For would Men observe God's and the Church's Commands, and enter into this holy State ; not like Beasts, or Heathens at the best, but like Christians with these religious Solemnities, the Happiness would be greater than can easily be expressed. *I know not, which Way I should be able, to shew the Happiness of that Wedlock, the Knot whereof the Church doth fasten, and the Sacrament of the Church confirm, saith Tertullian, l. 2. ad Uxor.*



### *Visitation of the SICK.*



THE Priest entring into the sick Man's House, shall say, *Peace be to this House : So our Lord commanded, St. Luke x. 5. And if the Son of Peace be there, his Peace shall rest upon it.* Then kneeling down, he says those *Prayers* and *Ejaculations* following ; which whosoever reads and considers impartially, shall find them to be both very pious and suitable to the Occasion.

THEN shall the Priest exhort the sick Person after this Manner. The *Prayers* are all prescribed, but the *Exhortation* is left arbitrary to the Discretion of the Priest, who can hardly be thought to make a better.

THEN shall the Priest examine the sick Person concerning his Faith, whether it be *Christian*. And this is very necessary ; for if that be wrong, all is wrong. *Christian Religion* consists in these two, a right Faith and a righteous Life ; and as



a right Faith without a righteous Life will not save, so neither will a righteous Life, without a right Belief. He that hath said, *Do this, and live*, hath said, *Believe, and live*: And how can we think him safe, that lives indeed justly, but blasphemes impiously? *Cyril. Cat. 5.* This then is a principal Interrogatory, or Question to be put to the sick Person, whether he believes as a Christian ought to do? And this he does by rehearsing to him the CREED. And there can be no better Rule to try it by: For whatsoever was prefigured in the Patriarchs, or taught in the Scriptures, or foretold by the Prophets, concerning God the Father, Son, and Holy Ghost, is all briefly contain'd in the Apostles Creed. *St. Augustin Ser. de Tem. 137.* *This Creed is the Touchstone to try true Faith from false; the Rule of Faith, contrary to which no Man may teach or believe.* *Ruffin. in Symb.* *Tertullian de præscrip.* *This the Catholick Church received from the Apostles. Holding this Rule, we shall be able to convince all Hereticks whatsoever, that they departed from the Truth.* *Irenæus, l. 1. c. 3, & 19.*

IN the next Place, holy Church directs the Priest, to *examine* the sick Person concerning his Life and Conversation; especially concerning these two Particulars. 1. Whether he forgives all the World. 2. Whether he hath satisfied all Injuries done to others: Without which, the Medicine of Repentance, which is necessary to the sick Person's Salvation, will not profit him. For the first, our Saviour tells us, *St. Mat. vi. 14.* that *unless we forgive others, neither our Persons nor our Prayers will be accepted: God will not forgive us.* And for the second, *Non remittetur peccatum, nisi restituatur ablatum*; Repentance without Reparation and Reparation of Injuries cannot be true  
and

and serious; or if it can, it cannot profit, *Augustin*, Ep. 5. *For if he that is injured by another cannot be forgiven of God, unless he forgives him that injured him; how can he that injures others, and does not make them Restitution, hope for Pardon?* *S. Chrysostom*, Hom. 15. in *St. Matth.* The Priest therefore is to advise him, that wherein soever he hath injured any, *he should make Satisfaction to the uttermost of his Power.* By the uttermost of his Power, is not meant, that he must give to the injured Person all his Estate, nor that he must restore Four-fold for Injuries done (which was required in some Cases under *Moses's* Law, by Way of Punishment, rather than Satisfaction) but that he be careful to the uttermost of his Power, that the Person injured be so repaired, that he be no Loser by him; which is all, that by the Law of Justice, which commands to give every Man their Due, is required, *Ezek. xxxiii. 14, 15.* *When I say to the Wicked, he shall surely die: If he turn from Sin, if he restore the Pledge, give again that he hath robbed, (it is not, if he restore Four-fold, but if he restore that he hath robbed) he shall surely live.*

THEN the Priest is to admonish the sick Person to settle his Estate, *for the discharging of his own Conscience, and Quietness of his Executors.* But holy Church exhorts Men to do this Work in their Health; that when they are sick, they may not be troubled about the World, but may bestow their whole Time and Care, as it is fit, about settling and securing their future Estate. And were Men possessed with that Fear and Trembling that *St. Paul* speaks of, *Phil. ii. 12.* they would be careful to gain all the Time, that might be, then to work out their Salvation.

THE Minister *may not forget to move the sick Person, and that most earnestly, to Liberality towards the Poor. This is to have Mercy upon our own Souls, says St. Augustin, or Christum scribere heredem, to make Christ our Heir. Balsam. in Nomocan. c. 2.* For when the Poor receives from us, Christ stands by, and reaches out his Hand to receive with them. *In as much as ye have done it to one of these little ones, ye have done it to me, St. Matth. xxv. 40.* And as it is always necessary to be put in Mind of this Duty, so especially at this Time of Sickness: For then *we are failing, and therefore most necessary it is then, to make Friends of the unrighteous Mammon, that, when we fail, they may receive us into everlasting Habitations, St. Luke xvi. 9.* Then we are going to give up our Account to God; and therefore then most necessary it is, to do the best we can, to procure a gracious Absolution at the Day of Judgment. Now nothing seems more powerful with God to procure that, than Liberality to the Poor: *Come ye blessed, for I was hungry, and ye gave me Meat, St. Matth. xxv. 34, 35.*

HERE shall the sick Person make a special Confession, if he feel his Conscience troubled with any weighty Matter. It should be considered, whether every deadly Sin be not a weighty Matter. *After which Confession the Priest shall absolve him.* After which, follows a most excellent Prayer or two, and the seventy first Psalm, all very fit to a sick Person's Condition; as will appear, without an Interpreter, to the attentive Reader. A most excellent and pious Benediction of the Priest concludes all; and so ends this Office.





*Of the Communion of the SICK.*



THE Church's Care for the Sick ends not here: For, besides all this, she appoints, that if the sick Person desires it, the *Priest* may communicate him in his private House, if there be a convenient Place, where the Curate may reverently minister. Rubric before private Communion of the Sick. So was the antient Decree of the holy Church. *Conc. Nic. Can. 13. Cod. Eccl. univer. Generaliter omni cuilibet in exitu posito, & Eucharistiæ participationem petenti, Episcopus cum examinatione Oblationem impertiat.* To every Man, that is ready to depart out of this World, let the Bishop, after Examination and Tryal, give the holy Communion, if he desires it. For this, says the Council, is *antiqua & Canonica lex, ut si quis vitâ excedat, ultimo & necessario Viatico minimè privetur.* This is the antient Law of the Church, says this Council here, concerning him that is dying, that whosoever he be, he shall not be denied the last and most necessary Viaticum of his Life.

This Viaticum, or Provision for the Way, is the holy Communion, as is plain in the Canon cited. For though, as the learned *Albaspinaeus* observes, this Word *Viaticum* was applied to more Things besides the Eucharist, as to Alms, to Baptism, and to Absolution, which are all necessary Helps in our Journey to Heaven; yet in this Canon, I conceive, the *Viaticum*, or Provision for

the Way, to be the holy Eucharist. For in the first Part of the Canon it is call'd *Ultimum Viaticum*, the last Provision for the Way; which cannot be meant of any other properly, but of the holy Eucharist: For the rest; for Instance, Absolution (of which *Albaspineus* understands this Canon) is *Reconciliatio Altaribus*, a Reconciliation to the Altar, or Sacraments, as it was antiently called, a fitting or qualifying of the Communicant for the holy Eucharist; and therefore to go before it, as the seventy sixth Canon of the fourth Council of *Carthage* directs; and for Alms, they are Part of the Fruits of Penance, and so necessary to fit us for Absolution; and Baptism is *Janua Sacramentorum*, the first Admission into Christ's Church, which gives the first Right to the Communion and Sacraments of the Church; and therefore all these being precedaneous to the holy Eucharist, cannot be call'd any of them *ultimum viaticum*, the last Provision, but only the Eucharist it self. Besides, in the last Part of the Canon there is expressly mentioned, the Participation of the Eucharist, which must be the same with the *Viaticum* in the first Part, as may appear by this: The Canon immediately before this had directed, that Penitents, especially those of the first or second Degree, should fulfil the Church's Tax, before they were received to the Church's Prayers: But if those should fall into Danger of Death, the antient Canon shall be observed (saith this Canon in the Beginning) that they shall be admitted, notwithstanding the former Canon, to the last *Viaticum*. The Reason is given in the latter Part of this Canon: Because that to every one whatsoever, that shall in Danger of Death desire the Eucharist, it shall be given to him, if he be found fit to receive it. This could be no Reason

of the former Part of the Canon, namely, of giving the last *Viaticum* to Penitents in Danger of Death, unless that *Viaticum* and the Eucharist here be all one. To that which may be objected, that this *Viaticum* cannot be the same with the Eucharist, mentioned in the last Part of the Canon; because this *Viaticum* here is allowed to Persons in Danger of Death without any Examination, but the Eucharist is granted to Persons in the same Danger, with this Exception, if the Bishop after Examination shall find him fit; it may be answered, that notwithstanding this, the *Viaticum* and the Eucharist may be all one; for the Canon in the first Part, where it allows it to Persons in Necessity, without Examination, speaks only of Penitents, who had already undergone the Examination, and had received their Penance, and submitted to the Church's Discipline, and so professed themselves truly Penitents, and were, in such Necessity desiring the Eucharist, in the Judgment of Charity, supposed fit to receive it; though the Church denied the same to them, when there was no such Necessity, for the Maintenance of holy Discipline, and in Terror of Offenders. But *generaliter de quolibet*, for every one that should desire it, before he had given Testimony of his Repentance, there could not be sufficient Ground of Charity to believe so well; and therefore they were to be examined by the Bishop, or some others by his Appointment. So then I think, the Canon may be interpreted thus, of the holy Communion, without any Contradiction; and that it ought to be so understood, may, I think, be concluded by these Testimonies following, *Conc. Ilerd. Can. 5. Const. Leon. 17.* And most clearly by *St. Cyprian, Ep. 54.* "After Consultation we have  
"determin'd, that those that have fallen in Time



“ of Persecution, and have defiled themselves  
 “ with unlawful Sacrifices, should do full Penance :  
 “ Yet if they were dangerously sick, they should  
 “ be received to Peace. For divine Clemency  
 “ does not suffer the Church to be shut against  
 “ them that knock ; nor the Succour of saving  
 “ Hope to be denied to those, that mourn and  
 “ beg it, nor to send them out of the World  
 “ without Peace and the Communion. This is  
 exactly agreeable to that Canon of *Nice*. What  
 Communion that was, he tells us soon after ;  
 “ That it was not only Absolution, but the holy  
 “ Eucharist besides, ” as appears by that which  
 follows : “ Formerly we made this Rule, that  
 “ Penitents, unless in Time of extreme Sicknes,  
 “ should not receive the Communion : And this  
 “ Rule was good, while the Church was in Peace  
 “ and Quiet : But now in Time of Persecution,  
 “ not only to the Sick, but to the Healthful,  
 “ Peace is necessary ; not only to the Dying, but  
 “ to the Living, the Communion is to be given ;  
 “ that those, whom we persuade to fight man-  
 “ fully under Christ’s Banner, and to resist even  
 “ to Blood, may not be left naked and unarmed,  
 “ but be defended with the Protection of the  
 “ Body and Blood of Christ ; which for this  
 “ Cause was instituted, that it might be a Strength  
 “ and Defence to them that receive it. How  
 “ shall we teach them to shed their Blood for  
 “ Christ, if we deny them Christ’s Blood to  
 “ strengthen them ? Or how shall we fit them  
 “ for the Cup of Martyrdom, if we do not ad-  
 “ mit them to the Communion of the Cup of  
 “ the Lord ? Upon this very Ground was it pro-  
 “ vided, that all dying Men might have the holy  
 “ Sacrament of the Eucharist, the great Defence  
 “ in that dangerous Hour, when the Devil is  
 “ doing

“ doing his worst, and last. ” Agreeable to this of St. *Cyprian*, is the seventy sixth Canon of the fourth *Carthaginian Council*. “ He that in Time of Sickness desires Penance, if haply, while the Priest is coming to him, he falls dumb, or into a Frensy, let them that heard his Desire bear Witness to it, and let him receive Penance : And if he be like to die speedily, *Let him be reconciled by Imposition of Hands, and let the Eucharist be put into his Mouth*. If he recovers, let him be acquainted with what was done, by the former Witnesses, and be subject to the known Laws of Penance. And those Penitents, which in their Sickness received the *Viaticum* of the Eucharist, let them not think themselves absolved without Imposition of Hands, if they shall recover, *Can. 78. Concil. Carth. 4.* ” And the Council of *Orange*, *Can. 3.* says the same. “ They that, after Penance set them, are ready to depart out of this Life, it hath pleased the Synod to give them the Communion, without the reconciliatory Imposition of Hands : Which suffices for the reconciling of a dying Man, according to the Definition of the Fathers, who fitly call’d the Communion a *Viaticum*. But if they recover, let them stand in the Rank of Penitents, that by shewing the necessary Fruits of Penance, they may be received to the Canonical Communion by the reconciliatory Imposition of Hands.

It will not be amiss, for the clearer understanding of all Passages in these Canons, to consider the Church’s Discipline in this particular. Holy Church for preserving of holy Discipline, and deterring Men from Sin, did appoint for wasting Sins, such as Adultery, Murther, Idolatry and the like, severe Penance for three, or four, six, or seven

ven Years, more or less, according to the Quantity and Quality of the Offence. In the *Greek Church* they had several Degrees of Penance to be gone through in this set Time. 1. They were *πενεχλαίοιτες*, *Lugentes*, Mourners; standing without the Church-Porch, they were to beg of all the Faithful, that entred into Church, to pray for them: In this Degree they continued a Year or more, according as their Crime deserved. 2. They were *ἀκροώμενοι*, *Audientes*, Hearers; these might come into the Church-Porch, into a Place called *νάρθηξ*, *Ferula*, (so called, because those that stood there, were subjected to the Church's Censure or *Ferula*) where they might stand and hear the Scriptures read, and Sermons; but were not admitted to join with the Church in her Prayers. 3. They were *ὑποπίπλοιντες*, *Substernentes*, the Prostrate, as we may say; so called, because they were all to prostrate themselves upon their Faces, and so continued, 'till the Bishop said certain Prayers over them, and laid his Hands upon them. They might be present at Sermon and the first Service of the Catechumens, and then go out, *Laodic. Conc. Can. 19. apud Nicolin*. These were admitted into the Nave of the Church, and to stand behind the Pulpit. 4. *Συνιστόμενοι*, the *Consistentes*; they might stay after the rest of the Penitents were gone out, and pray with the Faithful, but not receive the holy Sacrament. 5. *Μετέχοντες*, *Communicantes*; they were received to the Participation of Sacraments, but were still to wear some Marks of Penance, 'till by Prayers and Intreaties they had obtained the full Communion of the Church's Favours and Honours, says *Goar. in Euch. Græc.* These several Degrees were poor Penitents to go thro' in the *Greek Church*, and as much Affliction in the *Latin*, unless the Bishop should



should think fit to remit any Thing of it, before they were fully admitted to the Church's Favour; but if any of these were desperately Sick, holy Church took Care, that upon their Desire they should have the Church's Peace by Absolution, *Conc. Carth. 4. Can. 76. and 78.* and the holy Communion, says the same Canon, and *Cyprian. Ep. 54.* lest they should want that great strengthening and refreshing of their Souls, in their last and greatest Necessity. Provided nevertheless, that if they should recover, then they should resume their several Places and Degrees of Penance they were in before, and go thro' and perfect their Task of Penance; which having done, they should receive *Ultimam Reconciliationem*, their last and highest Reconciliation; a Favour which was denied to some, that had been admitted to the Sacrament of the Eucharist, as you may see, *Conc. Vasc. 2. Can. 2.* This last Reconciliation was a solemn Absolution from all the Church's Censures and Penances, by the laying on of the Hands of the Bishop, and some of his Clergy, says *Cyprian lib. 3. Ep. 14.* A Declaration to all the Church, that they were received not only to necessary *Viatica* and Assistances, such as the former Absolution, mentioned *Can. 76. Conc. Carth. 4.* and the holy Sacrament of the Eucharist were; which they were permitted to receive in Case of Necessity; but also to all the Honours and Solemnities, and Privileges of the Faithful, quite free from all Brands and Marks of Penitents. They were restored *Legitimæ Communioni*, to the Canonical and Legitimate Communion, *Conc. Orang. Can. 3.* they might offer with the Faithful, and their Offering be received by the Church; and they might receive the Kiss of Peace, and all other Favours of the Church.

This that hath been said, may help us to understand

stand the true Meaning of the so much-controverted Canon of *Orange* before-mentioned, together with the seventy eighth Canon of *Conc. Carth. 4.* *Qui recedunt de corpore, &c.* “ They that after  
 “ Penance received, are ready to depart out of  
 “ this Life ; it hath pleased, that they shall be  
 “ received to the Communion, without the reconciliatory Imposition of Hands : ” That is, they shall be admitted to the Communion, without that last, outward, solemn Absolution in the Court of the Church ; which *Balsamon* rightly calls κατὰ λαγὴν, the full Reconciliation to the Church’s Honours and Dignities, ἥτοι λύσιν τῶν ἐπιλημιῶν, a loosing of the Church’s Censures ; which those Penitents in Case of Extremity could not receive ; because, as by the Canons appears, they were, if they recovered, to return to their several Tasks of Penance again, ’till they had fulfilled them. It was enough for them to be reconciled to the Altar and Sacrament, by the Absolution in *foro Cœli*, in Heaven’s Court. The Power of which was granted to the Apostles and their Successors, *St. John xx. Whose Sins ye remit, &c.* Which *Balsamon* calls χάριν, or the Absolution from Sin ; and this they were to receive *Can. 76. Conc. Carth. 4.* and after that the holy Eucharist. And this, says the Canon of *Orange*, was sufficient for a dying Man’s Reconciliation, according to the Definition of the Fathers. And this the Church of *England* provides for all dying Men, that shall desire it. And infinitely bound to their Mother, for this her Care, are all true Sons of the Church. For thrice happy Souls are they, who shall have the Happiness at their last and greatest Extremity, worthily to receive the Reconciliation and the holy Communion, the Bread of Heaven, the Blood of God, our Hope, our Health, our Light, our Life.

*For if we shall depart hence guarded with this Sacrifice, we shall with much holy Boldness ascend to the holy Heavens, defended, as it were, with golden Arms, says St. Chrysostom.*

WE have seen the Church's Care to provide all Necessaries for a sick Person's Salvation: It were an happy Thing, to see in the People an answerable Diligence in the Use of these ghostly Offices; that they would, when they are Sick, send for the Priest; not verbally only to comfort them, by rehearsing to them comfortable Texts of Scripture, whether they belong to them or not (which is not to heal the Sick, but to tell them that they have No need of the spiritual Physician, by which Means precious Souls perish, for whom Christ died:) but to search and examine the State of their Souls, to shew them their Sins, to prepare them by ghostly Counsel and Exercises of Penance, for Absolution, and the holy Communion; whereby they might indeed find Comfort, Remission of Sins, and the Holy Ghost the Comforter. And this should be done, while the sick Person hath Strength and Ability to attend and join with him in these holy Services. There is an excellent Canon to this Purpose, *Decretal. lib. 5. tit. 38. Cap. 13. By this present Decree we strictly charge and command all Physicians, that when they shall be called to sick Persons, they first of all admonish and persuade them to send for the Physicians of Souls, that after Provision hath been made for the spiritual Health of the Soul, they may the more hopefully proceed to the Use of corporal Medicine: For when the Cause is taken away, the Effect may follow.* That which chiefly occasioned the making of this good Law, was the supine Carelessness of some sick Persons, who never used to call for the Physician of the Soul, till the Physician of the Body had given them over.

And



And if the Physician did, as his Duty was, timely admonish them to provide for their Soul's Health, they took it for a Sentence of Death, and despaired of Remedy, which hasten'd their End, and hinder'd both the bodily Physician from working any Cure upon their Body, and the ghostly Physician from applying any effectual Means to their Soul's Health. It is good Counsel that *Ecclus.* gives, Chap. xxxviii. 9. where we are advised, not first to send for the Physician, and when we despair of his Help, and are breathing our last, then to send for the Priest, when our Weakness hath made him useless; but first *to make our Peace with God* by ghostly Offices of the Priest, and *then give place to the Physician.* Which Method our Saviour hath taught us also by his Method of Cure; who, when any came to him for bodily Cures, first cured the Soul of Sin, before he healed the bodily Infirmary: Teaching us, that Sin is the Cause of Sicknes, and that Cure first to be look'd after. And by thus doing, we may possibly save the Body without the Physician, St. James v. 14. *Is any sick, let him send for the Elders or Priests of the Church, to pray over him; and the Prayer of Faith shall save the Sick.* But if he fails of that bodily Cure by these Means, yet he may be sure to obtain Remission of Sins by their Means: *If he hath committed Sins, they shall be forgiven him, &c.* 15. by the Benefit of Absolution; so the Words import. For ἀμαρτίαι, Sins, being a Fæminine Plural, seems not to agree with the Verb ἀφεθήσεται, it shall be forgiven, of the singular Number, and therefore this Word more properly seems to be rendred impersonally thus, *If he hath committed Sins, Pardon or Absolution shall be given him:* And so by this Means the sick Person shall be sure, if not to save his Body, yet at least to save his Soul.

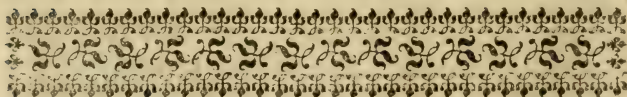
THERE was an antient Canon, which that it might be duly practised and observed, must be the Wish of all good Men. It is *Can. 7. Conc. Aurelian. 5. ut qui pro quibuscunque culpis in carceribus deputantur, ab Archidiacono seu à Præposito Ecclesiæ diebus singulis Dominicis requirantur, ut necessitas vincitorum, secundum præceptum divinum, misericorditer sublevetur*: That all Prisoners, for what Crime soever, shall be call'd for and visited by the Arch-Deacon or Bishop of the Church, every Lord's-Day, that the Necessities, bodily and ghostly, of the Prisoners, according to God's Command, may be mercifully relieved. The Neglect of which Duty, how dangerous it is, we may read, *St. Matth. xxv. 43. Go, ye cursed, for I was sick and in Prison, and ye visited me not.*

THE Rubric at the Communion of the Sick, directs the Priest to deliver the Communion to the Sick ; but does not there set down, how much of the Communion-Service shall be used at the delivering of the Communion to the Sick \*; and therefore seems to me to refer us to former Directions in Times past. Now the Direction formerly was this: If the same Day that the Sick is to receive the Communion, there be a Celebration of the holy Communion in the Church; then shall the Priest reserve, at the open Communion, so much of the Sacrament of the Body and Blood, as shall serve the sick Person, and so many as shall communicate with him ; and as soon as he may conveniently, after the open Communion ended in the Church, shall go and minister the same, first to them, that are appointed to communicate with the

---

\* The Rubric now directs the Priest, to administer according to the Form prescribed for the holy Communion, beginning at, *Ye that do truly, &c.*

Sick, if there be any ; and last of all to the Sick. But before the Curate distributes the holy Communion, the appointed general Confession, in the Communion-Service, must be made in the Name of the Communicants, the Curate adding the Absolution, with the comfortable Sentences of Scripture, following in the open Communion immediately, and so proceed in the Communion-Service to the End of the Consecration and Distribution : And after the Communion ended, the Collect is to be used, which begins : *Almighty and ever-living God, we most heartily thank thee, &c.* But if the Day, wherein the sick Person is to receive the Communion, be not appointed for the open Communion in the Church, then upon convenient Warning given, the Curate shall come, and visit the sick Person Aforenoon : And cutting off the Form of the Visitation at the Psalm, *In thee, O Lord, &c.* shall go strait to the Communion ; that is, after he hath said the Collect, Epistle and Gospel there directed, he shall go to the Communion-Service. *Rubric 3. in the Communion of the Sick in King Edward the sixth's first Liturgy.*



## Of BURIAL.



THE Priest meeting the Corps at the Church-Yard, shall go before it to the Grave, saying or singing, *I am the Resurrection and the Life. This, in Triumph over Death, O Death, where is thy Sting? O Grave, where is thy Victory? Thou may'st awhile hold the Corps ;*  
but



but he that is the Resurrection and the Life, will make the dead Man live again. Therefore Thanks be to God, who gives us this Victory, through Jesus Christ our Lord. Much after this Sort did the Antients; Hierom. Epist. 30. ad Ocean. de Fabiola. Chrysostom, Hom. 4. in Hebr. *Quid sibi volunt istæ Lampades tam splendide? nonne sicut Athletas Mortuos comitamur? quid etiam Hymni? nonne ut Deum glorificemus, quod jam coronavit discedentem, quod à laboribus liberavit, quod liberatum à timore apud se habeat? What mean the bright burning Torches? do we not follow the Dead like Champions? what mean the Hymns? do we not thereby glorify God, for that he hath crowned our departed Brother, that he hath freed him from Labours, that he hath him with himself, freed from Fear? All these are Expressions of Joy, whereby we do in a holy Valour laugh at Death, saith Chrysostom there. And this is Christian-like, whereas if we be sad and dejected as Men without Hope, *mortem Christi, quæ mors superata est, calumniamur*; we disgrace the Death of Christ, that hath conquered Death: And Heathens and Atheists will deride us, saying, how can these contemn Death, that cannot patiently behold a dead Friend? Talk what you will of the Resurrection, when you are out of Passion, it is no great Matter, nor persuades much; but shew me a Man in Passion of Grief for the Loss of his Friend, playing the Philosopher, and triumphantly singing to God for his happy Deliverance, and I will believe the Resurrection. Of so good Use are such triumphant Hymns at this Time; and of this Sort are the three first.*

WHEN they come to the Grave, while the Corps is made ready to be laid into the Grave, the Priest shall say or sing, *Man that is born of a Woman, &c.* closing with a most devout Prayer for

Grace and Assistance *in our last Hour* ; a Prayer very suitable to such a Time, and such a Spectacle before us.

THEN they commit the Body to the Earth (not as a lost and perished Carcass, but as having in it a Seed of Eternity) *in sure and certain Hope of the Resurrection to eternal Life*. This is to bury it Christianly ; the Hope of the Resurrection being the proper Hope of Christians. Such was the Christian's Burial of old, that it was accounted both an evident Argument and Presage of the Resurrection ; and an Honour done to that Body, which the Holy Ghost had once made his Temple for the Offices of Piety. *Augustin de Civit. Dei*, l. 1. c. 13.

AFTER follows another triumphant Hymn. \* Then a Lesson out of *St. Paul* to the same Purpose ; then a Thanksgiving for that our Brother's safe Delivery out of Misery : Lastly, a Prayer for his and our Consummation in Glory, and joyful Absolution at the last Day. By all which Prayers, Praises, and holy Lessons, and decent Solemnities, we do glorify God, honour the Dead, and comfort the Living. " Take away these Prayers, " Praises, and holy Lessons, which were ordained to shew at Burials the peculiar Hope of the " Church concerning the Resurrection of the " Dead ; and in the Manner of the dumb Funerals, what one Thing is there, whereby the " World may perceive that we are Christians ? " *Hooker*, L. 5. *Eccl. Pol.* §. 75. There being in those dumb Shews nothing but what Heathens

---

\* This Lesson is now appointed to be used, in the Church, not at the Grave, with *Psal.* xxxix, and xc. And the Order of the Prayers is something different ; but the Substance is the same.

and Pagans do ; how can any *Unlearned* or *Unbeliever* be convinced by them, that either we, who are present at them, do, or that he ought to believe any Part of Christian Religion ? But when the *Unlearned* or *Unbeliever* hears us sing triumphant Songs to God for our Victory over Death ; when he hears holy Lessons and Discourses of the Resurrection ; when he hears us pray for a happy and joyful Resurrection to Glory ; by all these he must be convinced, that we do believe the Resurrection, which is a principal Article of Christian Faith ; and the same may be the Means to convince him also, and make him believe the same, *and so fall down and worship God*. And this is according to *St. Paul's Rule*, 1 *Cor.* xiv. 23, 24, 25 ; who thence concludes, that all our publick religious Services ought to be so done, that the *Unlearned* or *Unbeliever* may be convinced, and brought to worship God.

FOR the due Performance of these holy publick Services, a Priest, ordained for Men in Things pertaining to God, *Heb.* v. 1. is required by the Church ; as it ought to be, and as it was of old. *St. Chrysostom*, Hom. 4. in *Hebr.* *Ambr.* Serm. 90.

It was an ancient Custom, after Burial, to go to the holy COMMUNION, unless the Office were performed after Noon. For then, if Men were not Fasting, it was done only with Prayers, *Conc. Carthag.* 3. Can. 29. Funeral Doles also were an ancient Custom. *St. Chrysostom*, Hom. 32. in *Matth.*





*Thanksgiving of Women after Child-birth,*  
commonly called the CHURCHING OF  
WOMEN.



THE Woman, when she comes to give her Thanks, shall kneel near to the Place where the holy Table stands: But in the Church of *Rome*, she was to kneel at the Church-Door.

THE Woman may come to give her Thanks, whensoever she shall be able, *Decretal*, l. 3. tit. 4. But if she be likely to live, she is required by the Civil Law, according to the Tradition of the Church, to forbear the coming to partake of the holy Mystery forty Days after the Birth: Not for any Unholiness in the Woman, or Incapacity of receiving the holy Mysteries at that Time; (for if there be Fear of Death, she may receive them, as soon as she pleases after the Birth) but for some secret Reasons in the Law, which are set down, *Constit. Leon.* 17.

THE Woman that is to be churched, is to have a Veil: And good Reason; for if, as *St. Paul*, 1 *Cor.* xi. says, *Every Woman, when she prays in publick, ought to have a Veil, or Covering on her Head, in Token of her Modesty and Subjection:* Then much more, when she is to sit in a more eminent Place of the Church, near to the holy Table, apart from the rest of her Sex, and in the publick View, ought she to have such a Veil or Covering. Nor can it be deemed unreasonable for her at that Time to have a Veil or Habit distinct from

from others; that so it may be known, for whom Thanks is then particularly given.

THE Preface following, *Forasmuch*, &c. is left arbitrary to the Priest, but the Prayers are all prescribed. \* Then shall the Priest say the 121<sup>st</sup> Psalm, *I have lifted up mine Eyes unto the Hills*, &c. The Church appointing this Psalm at this Time, does not intend to persuade us by this, that this Psalm was pen'd for such a particular Occasion as this; or that the Promises of God's Protection and Assistance there expressed, were directly and primarily made to Persons in that Danger of Child-birth: But because the Psalm, at the very Beginning tells us, that all our Help comes from God, it is thought seasonable at this Time to be used, to mind the Woman, from whom she hath received that Mercy of Deliverance, and to whom she is to return the Honour due for such a Mercy; even to him, from whom comes all our Help, the Lord that made Heaven and Earth. And this were enough to justify the Church's Choice of this Psalm at this Time; in that Part of it is so fit for this Business in hand, though it were not pen'd upon this very Occasion; for so we find *Hezekiah* commended, for appointing of the Psalms of *David* and *Asaph*, to set forth the Praises of God in the publick Services, 2 *Chron.* xxix. 30. although neither had *Hezekiah* and the Church then the very same Occasions to use them, which *David* and *Asaph* had, nor did every Particle of those Songs, so directly and properly belong

---

\* The Psalm now appointed is *Psal.* cxvi, or cxxvii. The Preface is as strictly enjoined, as the Prayers, and the Habit of the Woman left to her own Discretion, it being only required, that *she be decently apparelled*.

to *Hezekiah* and the Church then, as they did to *David* and *Asaph*. But not only the Beginning of this Psalm, but even the whole Body of it, is fit and suitable to this Service. And those Promises of Divine Assistance therein expressed, tho' they were primarily, and in their first Intention made to the Church of the *Jews*; yet in their Proportion they do belong to the Person coming to give Thanks, and to every one, that shall lift up their Eyes to the Hills, and trust in God. For not *Israel* at large, but *Israel* lifting up her Eyes to God, and trusting in God, is the formal and true Object of this Promise; which therefore belongs to every such Person, as shall be so qualified, so depending upon God. This Rule *St. Paul* hath taught us, *Heb. xiii. 5.* applying there the Promise made particularly to *Joshua*, Chap: i. 5. to every one of us, that shall contentedly depend upon God, as *Joshua* was commanded to do in Expectance of that Promise. *Let your Conversation be without Covetousness, and be content with such Things as you have; For he hath said, I will not leave thee, nor forsake thee: So that we may boldly say, The Lord is my Helper.*

ONE Verse of this Psalm may, perhaps at the first Sight, seem not so well expressed, namely this, *The Sun shall not burn thee by Day, nor the Moon by Night*; for the Moon does not burn, but cool. But it is easily cleared, by taking Notice, that *to burn* is not always taken in the strict and proper Sense, but usually in a larger, whereby it is the same with *to grieve or hurt*, as ordinary Skill in Language will inform us; so the Meaning is, *The Sun shall not hurt thee by Day, nor the Moon by Night*, whose Shine is held to be very hurtful.

AFTER the Psalm follows the *Kyrie*, or *short Litany*, and the *Lord's Prayer*, so admirably good  
and



and useful, that there is scarce any publick Service dispatch'd without them: After these follow *some Verses and Responds*, of which, and the Reason of their Use, together with the Antiquity of it, hath been said already, and need not be here repeated. But there is one Thing observable in these Responds or Answers, which was not spoken of hitherto, nor was so observable in some of the former Verses and Responds as in these here; and that is this, that some of these Answers are not of themselves intire Sentences or Petitions, as the others were, but are Parts or Ends of the foregoing Verses, the Verse and Answer together making up one intire Petition. For Example;

*O Lord, save this Woman thy Servant,*

*R. Which putteth her Trust in thee.*

And,

*Be thou to her a strong Tower,*

*R. From the Face of her Enemy.*

THIS I observe, because it seems to be the Remain of a very ancient Custom. For *Eusebius*, in Hist. l. 2. c. 17, tells us, that the primitive Christians, in the singing of their Hymns, had this Use; that one began and sang in Rhyme, the rest hearing with Silence; only the last Part, or ἀποτελευτία, the End of the Psalm or Hymn, all the rest joined in, and sang together with him. Agreeable to this, says *Clem. Const.* l. 2. c. 57, was the Usage in his Time, and before. After the Readings of the Old Testament, says he, Let another sing the Psalms of *David*, and let the People answer τὰ ἀκροσίχια, the Extremes or Ends of the Verses. What the Reason of this ancient Custom was, I will not peremptorily determine; whether it were only for Variety, which much pleases and delights,

and is a great Help against Weariness; which those primitive Christians, (who continued in sacred Exercises from Morning to Night) had Need of: For which Cause, says *Eusebius*, in the Place above-cited, they used all decent and grave Variety of Rhymes and Meters in their Hymns and Psalms: Or whether it were to avoid the Inconvenience of Indecorum and Confusion, which the People (usually not very observant of Decency) were guilty of, in their joint Singing, and yet to reserve them a Part in these Offices; that it was so appointed, that they should only sing the Extremes or Ends of the Verses; or what else was the Cause, I leave it to others to judge.

THE Prayer following is clearly fitted to the Occasion.

THE *Woman*, that comes to give her Thanks, must offer; Rubric after the Thanksgiving. Although Offerings be always acceptable to God, yet some Times there are, in which the Church hath held them more necessary, as hath been shewn formerly about Offerings. First, when the Church is in Want; Secondly, at the holy Communion; Thirdly, when we come to give Thanks for some more than ordinary Blessing received; then not only in Word, but in Deed also, to thank God, by bringing a Present to God, *Psalms* lxxvi. 10, 11. That this is more than an ordinary Blessing, a Deliverance that deserves even perpetual Thanks, *David* tells us, *Psalms* lxxi. 5. *Thou art he that took me out of my Mother's Womb; my Praise shall be always of thee.*

THIS Service is to be done betwixt the first and second Service, as I have learnt by some Bishops Enquiries at their Visitations: The Reason perhaps is, because by this Means it is no Interruption of either of those Offices.

Of



## Of COMMINATION.



**T**HIS Office the Church confesses, not to be ancient, but appointed instead of *an ancient godly Discipline of putting notorious Sinners to open Penance, which being lost with us, holy Church wishes might be restored again.* Though it be not antient, yet it is a very useful penitential Service, either in publick or private, consisting of holy Sentences taken out of God's Word, fit for the Work of Repentance; God's holy Commandments, the Glais wherein we see our Sins; holy penitential Prayers, taken for the most Part out of holy Scripture: So that he which prays this Form, is sure *to pray by the Spirit*, both for Words and Matter.

NOTHING in it seems to need Exposition, but the AMEN, which is to be said after the Curses; which being commonly used after Prayers, may perhaps here be accounted by some, a Wish or Prayer, and so the People be thought to curse themselves. For the satisfiing of which Scrupulosity, it is enough to say, that God himself commanded these Amens to be said after these Curses, *Deut. xxvii.* and therefore Good there may be in saying of them, but Harm there can be none, if Men, when they say them, understand them. Now that we may understand them, when we use them, let us consider, that *Amen* is not always a Wish or Prayer. For, it signifies no  
more



more but verily, or truly, or an Assent to the Truth of that, to which it is added. If that, to which it is added, be a Prayer, then this must needs be a joining in the Prayer, and is as much as *so be it*; but if that, to which it is added, be a Creed, or any affirmative Proposition, such as these Curses are, then the *Amen* is only an Affirmation, as that is, to which it is annexed. In this Place therefore, it is not a wishing, that the Curses may fall upon our Heads, but only an affirming with our own Mouths, *that the Curse of God is indeed due* to such Sins; as the Church here propounds it. The Use of it is, to make us flee such Vices for the future, and earnestly repent of them, if we be guilty; since, as we acknowledge, the Curse and Vengeance of God doth deservedly follow such Sins and Sinners.

*Having gone through the several Offices in the Book of Common Prayer, we will now speak of the Rubricks, and other Matters thereunto belonging.*



### *Of the Dedication of CHURCHES and CHAPELS to God's Service.*



THE publick Service and Worship is to be offered up *in the Church*. Last Rubric of the *Preface*. *And the Curate, that ministreth in every Parish Church or Chapel, shall say the same in the Parish Church or Chapel.* And where may it be so fitly done, as in the  
the

the Church? which is the House of Prayer, St. Mat. xxi. 13. *My House shall be called the House of Prayer.* Almighty God had always both Persons and Places set apart for his publick Service and Worship: "Ὁργانون ἱεραρχίας ὁ ναὸς τε καὶ ὁ ἱερεὺς. A Temple and a Priest are necessary Instruments of publick and holy Worship: The Priest, to offer it up, and the Church with an Altar, to offer it upon. *Simeon Thessal.* The Light of Nature taught *Heathens* thus much; and they obeyed that Light of Nature, and dedicated and set apart to the Worship of their Gods, Priests, and Temples. The *Patriarchs*, by the same Light of Nature, and the Guidance of God's holy Spirit, when they could not set apart Houses, being themselves in a fitting Condition, dedicated Altars for God's Service, Gen. xxii. 9: xxviii. 22, &c. Under the Law, God called for a Tabernacle, Exod. xxv. within which was to be an Altar, upon which was to be offered the daily Sacrifice, Morning and Evening, Exod. xxix. 38. David by the same Light of Nature, and the Guidance of the holy Spirit, without any express Direction from God, (as appears 2 Sam. vii. 7. and also by this, that God did not suffer him to build it) intended and designed *an House* for God's Service and Worship; which though for some Reasons, (*viz.* because he had shed much Blood, being a Man of War) God did not suffer him to build; yet he accepted it highly from him, and for this very Intention promised to bless him and his, for many Generations, 2 Sam. vii. But Solomon built him an House, which God accepted: and our Saviour owns it, under the Gospel, for *his House of Prayer*, whither the Apostles go up to pray, Acts iii. 1.

AFTERWARDS the *Christians* set apart, and consecrated with great Solemnity of religious Rites and holy Prayers, Churches and Oratories, for the same solemn Service and Worship. Nor can it with Reason be thought needless, or superstitious, to use solemn religious Rites and Prayers, at the Consecration and setting of those Houses apart to religious Uses and Services. For as St. *Paul* argues in another Case, *Doth not even Nature teach you*, that it is unseemly for any Man to go about the building of an House to the God of Heaven, with no other Appearance, than if his End were to rear up a Kitchen or a Parlour for his own Use? Did not this Light of Nature teach the *Patriarchs* in the State of Nature, when they erected Altars for God's Service, to consecrate and set them apart with religious Solemnities? *Gen.* xxviii. 18, &c. And did not *Moses*, by the Direction of the God of Nature, consecrate the Tabernacle and Altar, with the like Solemnities? *Exod.* xl. And *Solomon* afterwards consecrated the Temple, with religious Prayers and Rites, *1 Kings* viii. without any particular Direction from God, that we find; only by the Light of Nature and right Reason, which teacheth, that it is fit, that the House, which is dedicated and given up to God, should be solemnly surrendred into his Possession, and by religious Rites guarded and defended from sacrilegious Usurpation.

AGAIN, Nature teaches us by these Solemnities, that the House so consecrated is to be no more used to common and profane Employments, but set apart to holy and religious Services; such as those are, with which it is consecrated. These Things those pious Christians in primitive Times did not account superfluous. They knew, how easily that which was meant should be holy and sacred,



sacred, might be drawn from the Use whereunto it was first provided. They knew, how bold Men are, to take even from God himself; how hardly these Houses would be kept from impious Profanation: They knew, and right wisely therefore endeavour'd by such Solemnities to leave in the Minds of Men that Impression, which might somewhat restrain their Boldness, and nourish a reverend Affection towards the House of God. Thus therefore they built, and set apart to God's holy Service and Worship by religious Solemnity, Churches and Oratories, which they called *Dominica's*, *the Lord's Houses*, and *Basilica's*, *Royal and Kingly Houses*; because Sacrifices and holy Worship were offered up there to the great King of all the World. And when Persecutors at any Time destroyed those holy Places, as soon as the Storm was over, those blessed Souls, the first Thing they did, rebuilt, and re-beautified them, *Euseb. l. 10. c. 2.* that they might worship God, according to the Psalmist's Rule, *in the Beauty of Holiness.*

THUS to offer up God's publick Service and Worship in separate and dedicated Places, which we call Churches, is most fit, both for the Honour of God, and our own Profit. It is for the Honour of God to have a House of his own, for his Service alone; where Flesh and Blood hath no Right or Interest, where no common or profane Thing may be done, *St. Matth. xxi. 12*, therefore called *the Habitation of his Honour*, *Psal. xxvi. 16.* Again, it is for our Profit many Ways; for first, it begets and nourishes in us, dull Flesh, a Reverence and Awe to God and his Service, to offer it up thus in Places set apart to that Purpose; and so helps Devotion. Besides, our Prayers and publick Services are most readily accepted,  
in

in such holy separate Places, 2 Chron. vii. 15. *Now mine Eyes shall be open, and mine Ears attent unto the Prayer in this Place.* This Promise of Acceptance of our Prayer was there indeed made directly to the House which Solomon built, but belongs to any Place so dedicated and consecrated unto God for his holy Service and Worship : For that is the Reason, that God gives, of his gracious Readiness to hear the Prayer of that holy Place : *For now have I chosen and sanctified this House, that my Name may be there.* Now that it is dedicated and solemnly set apart by religious Rites and Prayers to my Service ; *Now have I chosen or accepted it for mine,* to be called by my Name, St. Matth. xxi. 13. *to be for a House of Prayer,* and therefore *mine Eyes and my Heart shall be there.* Then, by the Rules of Logick, *a quatenus ad omne valet consequentia* ; if because he hath so sanctified this Place, and accepted it for his, therefore his Eyes and Ears shall be open to the Prayer of that Place ; by the like Reason, whatsoever Place shall be dedicated to him, and accepted by him, shall have his Eyes open, and his Ear attentive to the Prayer of it. And God Almighty promises as much, Exod. xx. 24. *In all Places, where I record my Name, I will come unto thee, and I will bless thee.* In all Places dedicated to me and my Service, and so made mine, *called by my Name,* ( as Jacob calls his dedicated Stone, *God's House,* Gen. xxviii. 22.) *I will come and bless thee.* And such are all consecrated Churches and Chapels. And therefore holy Church wisely orders, that the Prayers and publick Services of God shall be offered up there, *in the accustomed Place of the Church, Chapel, or Chancel.*



*Of Chancels, Altars, and the Fashion of Churches.*



*THE Chancels shall remain, as they have done in Times past.*

THAT we may the better understand the Intent of this *Rubric*, it will not be amiss to examine, how *CHANCELS* were in Time past, both for the Fashion and necessary Furniture; for as they were then, so they are to continue still, in the same Fashion, and with the same necessary Appendices, Utensils, and Furniture. All this may be, and for ought appears to me, must be meant in these Words, *The Chancels shall remain, as they have done in Times past.*

IN Times past, the Fabrick of the Church, as to the Nave or Body, was built somewhat in the Form and Fashion of a Ship, which very Figure might mind us thus much: That we were in this World, as in a Sea, tossed and hurried with the troublesome Waves and boisterous Winds of diverse Temptations; which we could not be carried safely through, to our Haven of Rest and Happiness, but only in the Ship of the Church.

THE Church of old was parted into two principal Parts: *Navis*, the *NAVE* or Body of the Church; and *Sacrarium*, the *CHANCEL*. The first, the *Nave*, was common to all the People that were accounted worthy to join in the Church's



Church's Service : *The Chancel* was proper and peculiar to the Priests and sacred Persons. The *Nave* represents the visible World, and the *Chancel* typifies Heaven : Or as *Simeon Thessal.* applies it ; The whole Church is a Type of Heaven, *Gen.* xxviii. 17. the House of God is Heaven upon Earth : The Nave represents the visible or lowest Heaven, or Paradise ; the Lights shining aloft, represent the bright Stars ; the circling Roof, the Firmament ; the Priests within the Choir beginning the divine Hymns represent the first Order of the Angels, that stand before God ; the Deacons, with the Readers and Singers, orderly succeeding, the middle Order or Choir of Heaven ; the whole Company of true Believers, joining with the Priests and Deacons in Heart and Affection, saying *Amen* to the divine Hymns and Prayers, and so inviting and alluring the Mercy of God, resemble the lowest Rank of Angels, with whom no profane Heretick, or unclean notorious Sinner is suffered to assemble ; for *what Fellowship hath Light with Darknes* ? Thus the whole Church typifies Heaven, but the *Chancel*, parted and separated from the *Nave*, or Body of the Church, so as that it cannot be seen into by those, that are there, typifies the invisible Heaven, or Things above the Heaven, not to be seen by the Eye of Flesh. The *Nave*, or Body, resembles the lowest visible Heaven, or Paradise : And as Man for Sin was cast out of *Eden's* Paradise, into the Earth, accursed to Briars and Thorns, there to eat his Bread in Sorrow, and not suffered by the flaming Sword to enter again, *Gen.* iii. till after much Affliction and Sorrow in this troublesome World, he shall be reconciled unto God by Repentance, and so, his Peace being made, be received

ceived, as the Thief upon the Cross was, to our Lord Christ in Paradise ; so in like Manner notorious Sinners were by the Sentence of Excommunication, cast out of that Paradise, the Body of the Church, abroad into the Church-Porch, which represents the Earth ; not to be received in again to the Society of the Faithful, 'till after a wearisome Attendance there, in a Place, called of old *Narthex*, or *Ferula*, (because those that stood there, were under the Church's *Ferula*, or Censure) begging the Prayers, intreating the Tears, hanging upon the Knees of all, that entred into the Church, by much spiritual Affliction and Castigation, they had made their Peace, and were reconciled.

IN the *Nave*, we shall mention but two Things, as observable here : First, *the Doors*, called *αἱ θύραι*, *the beautiful Doors*, or Gate, *Acts* iii. 2. because those, that had entred them, might see the whole Beauty of the Church ; and the Pulpit, *Ἀμβων*, which stood in the Midst or Side of the Nave, *Sym. Thess.* This signifies the Stone rolled away from the Sepulchre ; and because the Angel sitting upon it, preached the Gospel of the Resurrection of Christ to the Women, *St. Matt.* xxviii. 6 ; the Priests and Deacons, imitating the Angel's Pattern, from this Pulpit publish and proclaim the glad Tydings of the Gospel.

THE Chancel was divided from the Body of the Church, *Cancellis*, whence it is called the *Chancel*. This was, as was said, peculiar to the Priests and sacred Persons. In it were, at least in some principal Churches, these Divisions ; *Chorus Cantorum*, the Choir ; where was an high Seat for the Bishop, and other Stalls or Seats for the rest of the Choir : Yet perhaps this *Chorus*, as

also the next, called *Soleas*, might be more properly reckoned a Part of the Nave ; and the Chancel properly that, which of old was called ἅγιον βῆμα, the Sanctuary, which was separated from the rest of the Church with Rails, and whither indeed none but sacred Persons entred ; whereas the Laity entred into the other, as will appear after : But account it to which you please, such a Place there was ; and immediately beyond it, divided from the Choir with Boards on the one Side, and from the *Sanctuary* by the Rails of the Altar on the other Side, was a Place called *Soleas*, from the Latin *Solium*, or *Throne*, because this was Christ's lower Throne ; his higher or upper Throne was the Altar, where the precious Body and Blood of Christ was consecrated and offered : And this was his lower Throne, where the Bishop or Priest, in Christ's Stead, stood and distributed the holy Sacrament to the People. Beyond this is ἅγιον βῆμα, the *Sanctuary*, rail'd in of old, as you may see plainly, *Syn. Chalc. Act. 1.* that it might not be press'd upon by the Multitude, *Euseb. Hist. 1. 10. c. 4.* At the upper End of this Sanctuary, or Chancel, is a large Arch, or *Apſis* ; within that a Seat called σύνδεσνός, a Seat or Seats built for the Bishop and his assistant Priests in the Celebration ; the Middle of which is the highest, where the chief Bishop sat, which *St. Chrysostom* in his Liturgy calls τὴν ἀνω καθέδραν. Of this Seat is the fifty sixth Canon of the Council of *Laodicea* to be understood, *The Priests ought not to go into the Church, and sit in Tribunalibus, before the Bishop be entred, unless he be sick, and cannot come.* The Bishop, sitting in this Seat by the Altar, having his assistant Priests sitting with him, resembles Christ, with his Apostles by him, instituting the holy Sacrament, and blessing the



the Prayers offered up at the Altar by the Priest. Right under this Seat stood *the Altar*, or *holy Table*, the Propitiatory, Christ's Monument, the Tabernacle of his Glory, and the Seat of the great Sacrifice. *Sym. Thessal.*

Now, that no Man take Offence at the Word *Altar*, let him know, that antiently both these Names, *Altar*, or *holy Table*, were used for the same Thing; though most frequently the Fathers and Councils use the Word *Altar*. And both are fit Names for that holy Thing: For the holy *Eucharist* being considered as a *Sacrifice*, in the Representation of the breaking of the Bread, and pouring forth the Cup, doing that to the holy Symbols, which was done to Christ's Body and Blood, and so shewing forth and commemorating the Lord's Death, and offering upon it the same Sacrifice, that was offered upon the Cross, or rather the Commemoration of that Sacrifice, *St. Chrysostom* in *Heb. x. 9.* it may fitly be called an *Altar*; which again is as fitly called an *holy Table*, the *Eucharist* being considered as a *Sacrament*, which is Nothing else but a Distribution and Application of the Sacrifice to the several Receivers.

To put all out of Doubt; it is questionless lawful and safe, to speak the Language of the New Testament, and to give this holy Thing the Name, which is given it there; now there it is called an *Altar*, *Heb. xiii. 10.* *We have an Altar, &c.* *St. Paul* in the Verse before had persuaded, that they should not be carried away with strange Doctrines of Jewish and carnal Observances, which are grown unprofitable to those, that walk in them. *For we have an Altar now, whercof they, that serve at the Tabernacle, the Jewish Priests, have no Right to eat, unless they will receive the*

Faith of Christ : Our Altar is better than theirs, and theirs is but a Shadow of ours ; the Sacrifices of their Altar but Types of ours ; theirs are vanish'd, and ours only continue. And for this Reason, do you leave strange Doctrines of legal Observances, and Jewish Altars, and continue in the Grace of the Gospel, whose Altar is to continue ; *for we have an Altar*. Again, St. Matt. v. 23. *When thou bringest thy Gift to the Altar*. That Precept and Direction for Offerings is Evangelical, as is proved at large, *on the Office for the Communion* : And if the Duty there mentioned be Evangelical, then Altars are to be under the Gospel ; for those Gifts are to be offered upon the Altar ; so that I hope, we may go on, and call it *Altar* without Offence.

To return then to the Appendices of the Chancel. On each Side, or Wing of the Altar, in the transverse Line, which makes the Figure of the Cross, stand two Side-Tables : The one *Mensa Propositionis*, *τράπεζα προθέσεως*, a by-standing Table, appointed for the People's Offerings, which the Bishop or Priest, there standing, received from the People, offered upon that Table in their Name, and blessed ; and though the Oblations there offered, were not yet consecrated, yet were they there fitted and prepared for Consecration and were Types of the Body and Blood of Christ, says *Symeon Thessalonicensis*. The other was *συνδουλάκειον*, *Sacristæ Mensa*, the *Vestiary*, where the holy Books and Vestments were laid up, and kept by the Deacons, who also sat there at the Time of the Communion-Service ; at least, as many of them, as were necessary to assist the Bishop or Priest in his Ministration : Thence was the same Place called also *Diaconicum*. These several Places, and this Furniture, some principal and Ca-

thedral Chancels had ; which I have named, not that I think this Rubric does require them all in every Chancel ; but because I conceive, the Knowledge of them may serve to help us in the understanding of some antient Canons, and Ecclesiastical Story.

BUT though all Chancels of old had not all these, yet every Chancel had, even in rural Churches, an *Altar*, for the consecrating of the holy Eucharist, which they always had in high Estimation. The *Antients*, says St. Chrysostom, would have stoned any one, that should have overthrowen or pull'd down an *Altar*, Hom. 53. ad Pop. Antioch. St. Gregory Nazianzen commends his Mother, for that she never was known to turn her Back upon the *Altar*, Orat. 28. in Fun. Patr. And Optatus, l. 6. accuses the peevish *Donatists* of the highest Kind of Sacrilege, because they broke and removed the *Altars* of God, where the People's Prayers and Alms were offered, Almighty God was invocated, the Holy Ghost was petitioned to descend ; where many received the Pledge of eternal Life, the Defence of Faith, the Hope of the Resurrection. What is the *Altar*, but the Seat of the Body and Blood of Christ ? And yet your Fury hath either shaken, or broken, or removed these. Every of these is Crime enough, while you lay sacrilegious Hands upon a Thing so holy. If your Spite were at us, that there were wont to worship God ; yet wherein hath God offended you, who was wont to be there call'd upon ? What had Christ offended you, whose Body and Blood, at certain Times and Moments, dwell there ? In this you have imitated the Jews ; they laid Hands upon Christ on the Cross, you have wounded him in his *Altars*. By thus doing, you are entred into the List of the Sacrilegious. You have made your selves of the Number of them, that Elias complains of, 1 Kings xix. Lord, they



have broken down thine Altars. *It should have sufficed your Madness, that you had worried Christ's Members, that you had broken his People, so long united, into so many Sects and Factions ; at least, you should have spared his Altars.* So he, and much more to the same Purpose.

MANY more Testimonies to the same Purpose might be brought ; but this may shew sufficiently the Respect they had to the Altar : First, the Epithets they gave it, calling it, the divine, the dreadful Altar ; Secondly, their bowing and adoring that Way, turning their Faces that Way, in their publick Prayers, as towards the chiefeest and highest Place of the Church : Lastly, placing it aloft in all their Churches at the upper End, the East. For so both *Socrates* and *Nicephorus*, l. 12. c. 34. tell us, the Altar was placed *ad Orientem*, at the East, in all Christian Churches, except in *Antiochia Syriæ*, in *Antioch*. And so they stood in the East, in the Church of *England*, 'till Queen *Elizabeth's* Time, when some of them were taken down indeed ; upon what Grounds I dispute not ; but wheresoever the Altars were taken down, the holy Tables, which is all one, were set up, in the Place where the Altars stood, by the Queen's Injunctions ; and so they continued in most Cathedral Churches, and so ought to have continued in all ; for that was injoin'd by Queen *Elizabeth's* Injunctions, and forbidden by no After-Law that I know, but rather confirm'd by this Rubric ; *The Chancels are to remain, as in Times past.*



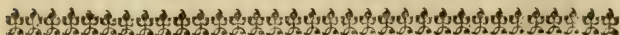


*The divine Service may be said privately.*



WE have seen the Reason of the Church's Command, that the holy Service should be offered up in the Church or Chapel, &c. But what if a Church cannot be had to say our Office in ? Shall the Sacrifice of Rest, the holy Service, be omitted ? By no Means. If a Church may not be had, *the Priest shall say it privately*, says the same Rubric. And good Reason ; for God's Worship must not be neglected or omitted for Want of a Circumstance. It is true, the Church is the most convenient Place for it, and adds much to the Beauty of Holiness. And he, that should neglect that Decency, and despising the Church should offer up the publick Worship in private, should sin against that Law of God, that says, *Cursed is he, that having a better Lamb in his Flock, offers up to God a worse* : For God Almighty must be serv'd with the best we have ; otherwise we despise him. He, that can have a Church, and will offer up the holy Service in a worse Place, let him fear that Curse ; but if a Church cannot be had, let him not fear, or omit to offer up the holy Service in a convenient Place in private, having a Desire to the Church, looking towards the Temple in Prayer, 2 Chron. vi. 38. For it will be accepted, according to that equitable Rule of St. Paul, 2 Cor. viii. 12. *If there be a willing Mind, God accepts according to that a Man hath, and not according to that he hath not.*

AGREEABLE to this Command of holy Church, we find it directed, in *Clem. Constit.* l. 8. c. 34. " If, O Bishop, or Priest, you cannot go to the Church, because of Infidels or Persecutors, gather a Congregation in a private House ; but if you cannot be suffered to meet together, no not in a private House, *Psallat sibi unusquisque* ; Let every Man say *the Office in private* by himself. " Let every Lay-man say this Morning and Evening Office, leaving out that, which is peculiar to the Priest, Absolution and solemn Benediction ; and let him know, that when he prays thus alone, he prays with Company, because he prays thus in the Church's Communion, the Common-Prayer and Vote of the Church. But let not the Priest, of all others, fail to offer this Service of the Congregation, this publick Worship, this Savour of Rest, tho' by himself in private, looking towards the Temple, *lifting up his Hands toward the Mercy-Seat of the holy Temple*, Psalm lxxxiv. that is, having in his Soul a Desire and Longing to enter into the Courts of the Lord ; praying with David, that he may go unto the Altar of God, *'the God of our Joy and Gladness*, to offer up his Service there ; and it will be acceptable.



### *Of the Ornaments to be used in divine Service.*



THE Minister, in Time of his Ministration, shall use such Ornaments, as were in Use in the second of Edward the sixth, Rubric 2. viz. A Surplice in the ordinary Ministration, and a Cope in Time of Ministration of the holy Communion,



*munion, in Cathedral and Collegiate-Churches. Queen Elizabeth's Articles, set forth in the seventh Year of her Reign.*

This Appointment of decent sacred Vestments for the Priest, in his holy Ministration, is according to God's own Direction to *Moses*, *Exod. xxviii. 2. Thou shalt make holy Rayments for Aaron and his Sons, that are to minister unto me, that they may be for Glory and Beauty.* And good Reason: For if distinct Habits be esteem'd a Beauty to solemn Actions of Royalty and Justice, so that Princes and Judges appear not without their Robes, when they appear in publick to do those solemn Acts; shall they not be esteemed a Beauty likewise to solemn religious Services? Or shall it be thought necessary, to preserve Respect and Awe to Royalty and Justice? And shall it not be counted as necessary, to preserve an awful Respect to God's holy Service and Worship? And if such Respect to God's Service be indeed necessary, then cannot sacred distinct Vestments, nor sacred separate Places, be thought unnecessary: For by these and such-like Decencies, our Awe to Religion is preserved; and Experience teaches, that where they are thrown off, Religion is soon lost.

White Garments in holy Services were antiently used, *St. Chrysostom, Hom. 60. ad Pop. Antioch. And they suit fitly with that lightsome Affection of Joy, wherein God delights, when the Saints praise him, Psalm cxlix. 2. and lively resemble the Glory of the Saints in Heaven, together with the Beauty, wherein Angels have appear'd to Men, Rev. xv. 6. St. Mark xvi. 5. that they, which are to appear for Men in the Presence of God as Angels, if they were left to their Choice, and would chuse, could not easily devise a Garment of more Decency, for such a Service, says excellent Master Hooker.*

Of



*Of the Word* PRIEST.



THE *Greek* and *Latin* Words, which we translate *Priest*, are derived from Words, which signify Holy ; and so the Word *Priest*, according to the Etymology, signifies him, whose mere Charge and Function is about holy Things : And therefore seems to be a most proper Word for him, who is set apart to the holy publick Service and Worship of God : Especially, when he is in the actual Ministration of holy Things. Wherefore in the Rubrics, which direct him in his Ministration of these holy publick Services, the Word *Priest* is most commonly used, both by this Church, and all the primitive Churches, *Greek* and *Latin*, as far as I can find : And I believe, it can scarce be found, that in any of the old *Greek* and *Latin* Liturgies, the Word *Presbyter* was used in the Rubrics, that direct the Order of Service ; but in the *Greek*, ἱερεύς, and in the *Latin*, *Sacerdos*, which we in *English* translate *Priest*, which I suppose to be done upon this Ground, that this Word *Priest* is the most proper for him that ministers, in the Time of his Ministration.

IF it be objected, that according to the usual Acceptation of the Word, it signifies him, that offers up a Sacrifice, and therefore cannot be allowed to a Minister of the Gospel, who hath no Sacrifice to offer : It is answered ; That the Ministers of the Gospel have Sacrifices to offer, St. *Peter*,

*Peter*, first Epist. c. ii. 5. *Ye are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices of Prayer, Praises, Thanksgivings, &c.* In Respect of these, the Ministers of the Gospel may be safely in a metaphorical Sense called *Priests*; and in a more eminent Manner, than other Christians are; because they are taken from among Men, to offer up these Sacrifices for others. But besides these spiritual Sacrifices mentioned, the Ministers of the Gospel have another Sacrifice to offer, *viz.* the unbloody Sacrifice, as it was anciently called, the commemorative Sacrifice of the Death of Christ; which does as really and truly shew forth *the Death of Christ*, as those Sacrifices under the Law did foreshew it; and in Respect of this Sacrifice of the Eucharist, the Antients have usually call'd those, that offer it up, *Priests*. And if *Melchisedeck* was called a Priest, (as he is often by *St. Paul* to the *Hebrews*) who yet had no other Offering or Sacrifice, that we read of, but that of Bread and Wine, *Gen. xiv. He brought forth Bread and Wine; and, or for, (the Hebrew Word bears both) he was a Priest;* that is, this Act of his was an Act of Priesthood, for so must it be referred; *he brought forth Bread and Wine, for he was a Priest;* and not thus, *and he was a Priest, and blessed Abraham;* for both in the *Hebrew* and *Greek*, there is a full Point after these Words, *and, or, for he was a Priest*. If, I say, *Melchisedeck* be frequently and truly called a Priest, who had no other Offering that we read of, but *Bread and Wine*; why may not they, whose Office is to bless the People, as *Melchisedeck* did, and besides that, to offer that holy Bread and Wine, the Body and Blood of Christ, of which his Bread and Wine, at the most, was but



a Type, be as truly, and without Offence, called *Priests* also?

IF it be again objected, that the Word *Priest* is a Jewish Name, and therefore not to be used by Christians : It is answered, first, that not every Thing that was Jewish, is become unlawful for Christians to use. I find indeed, that those Things amongst the *Jews*, that were Shadows of Things to come, are abolished, now that Christ is come, *Col. ii. 16, 17.* And therefore to use them as still necessary and obliging to Performance, is unlawful under the Gospel ; for it is virtually to deny Christ to be come, *Gal. v. 1. An entangling our selves again in the Yoke of Bondage, from which Christ hath set us free, Col. ii.* And therefore St. Paul tells the *Colossians* there, that he was afraid of them for their superstitious Observation of Sabbaths, which were Shadows of Things to come : And in that Chapter to the *Galatians*, he does denounce Damnation to them, that entangle themselves again in that Yoke of Bondage, *vs. 2.* But that other Things, Rites or Usages of the *Jews*, which were no such Shadows, should be unlawful to Christians, if they were used without such an Opinion of Necessity, as we formerly spake of ; I cannot persuade my self, can ever be proved, by either direct Scripture, or necessary Inference from it. It will not therefore follow, that the Name of *Priest* (which is no Shadow of Things to come) tho' it were Jewish, would become unlawful to Christians. 2. The Names of those Rites and Ceremonies, which were most Jewish, and are grown damnable to Christians, may still be lawfully used by Christians, in a spiritual and refined Sense. St. Paul, who tells, that the Circumcision of the *Jews* is become so unlawful, that if it be used by Christians, with an Opinion of

of the Necessity aforesaid, it forfeits all their Hopes of Salvation by Christ, *Gal. v. 2.* uses the Word Circumcision frequently, particularly in that very Chapter, *Col. ii. v. 11.* *In whom ye Christians are circumcised.* 3. The Word *Priest* is not a Jewish Name, that is, not peculiar to the Jewish Ministry. For *Melchisedeck*, who was not of *Aaron's* Order or Priesthood, is called a *Priest* by *St. Paul* to the *Hebrews* often: And our Saviour is a *Priest* after the Order of *Melchisedeck*: And the *Ministers of the Gospel* are called *Priests* by the Prophets. *Isaiah lxvi. 21.* *Jer. xxxiii. 18.* where they prophesy of the Times of the Gospel, as will appear by the Context, and antient Exposition. Lastly, *St. Paul*, where he defines a Minister of the Gospel, as well as of the Law, calls him *Priest*, in the fifth and eighth Chapters of the Epistle to the *Hebrews*.

To sum up all then; that Name, which was not Jewish, but common to others; that Name, which was frequently and constantly used by primitive Christians; that Name, by which the Prophets foretell, that the Ministers of the Gospel shall be called: Lastly, that Name, by which *St. Paul* calls them, may not only lawfully, but safely, without any just Ground of Offence to sober Men, be used still by Christians, as a fit Name for the Ministers of the Gospel: And so they may be still called, as they are by the Church of *England* in her Rubric, *Priests*.





*Of the Translation of the PSALMS in the  
Book of COMMON-PRAYER.*



THE *PSALMS*, in our English Liturgy, are according to the Translation set forth in the latter Part of King *Henry* the Eighth's Reign ; after that *Petrus Galatinus* had brought in the pronouncing and writing the Name *Jehovah*, never before used or heard of in any Language : Which is used in this our Translation, *Psalms* xxxiii. 12. and *Psalms* lxxxiii. 18.

THE *Bishops Bible*, (set forth in the Beginning of Queen *Elizabeth's* Reign, and used in Churches, 'till the new Translation under King *James*) tho' a much different Translation from the former in other Parts, yet retains the same *Psalms* without any Alteration. And therefore, whereas it hath Notes upon all the rest of the Books both of the Old and New Testament, it hath none at all upon the *Psalms*, nor so much as References to parallel Places. The Reason hereof, I suppose, was, to avoid offending the People, who were used to that Translation, and to whom the *Psalms* were more familiar, than any other Part of the Bible. As St. *Hierom*, in his Edition of the *Latin Bible*, retained the *Psalms* of the old *Latin* Translation out of the *Septuagint*, tho' himself also had translated



lated them *juxta Hebraicam veritatem*, as they are extant at the End of the eighth Tome of his Works.

THIS our Translation was doubtless out of the *Hebrew*. And tho' it ties not it self so strictly to the Letter and Words of the *Hebrew*, as the later Translations would seem to do, but takes the Liberty to vary a little for the smoothing of the Language; yet it holds to the Sense and Scope more than some suppose it doth, and many times much more than those, who would seem to stick so close to the Letter.

SOME have had a Conceit, that this Translation was out of the *Septuagint*, or (which is all one in Effect) out of the *Vulgar Latin*. But the contrary is evident, and will appear to any Man, that shall compare them but in any one Psalm. In one Case indeed, this Translation may seem to follow the *Septuagint* and *Vulgar Latin* against the *Hebrew*, namely, in the Addition of some Words or Clauses, sometimes whole Verses, not found in the *Hebrew*. But this Case excepted, where it once agrees with the *Septuagint* and *Vulgar Latin* against the *Hebrew*, it forty times agrees with the *Hebrew* against them. And for these Additions, 1. They were made to satisfy them, who had missed those Words, or Sentences, in the former *English* Translations, finding them in the *Greek* or *Latin*. See the Preface to the *English* Bible in Folio 1540. 2. In that Edition 1540, they were put in a different Character from the rest, and in some later Editions between two Hooks [], of which there are even still some Remainders, tho' now for the most part neglected. 3. Neither does this our Translation always follow the *Septuagint* and *Vulgar Latin*, even in Additions. As for Example:

Not

NOT Psalm i, v. in the Repetition of the Words  
 ὁχλῶς.

NOT Psalm lxviii. v. ταραχθήλωσαν ἀπὸ προσώ-  
 πος αὐτοῦ.

NOT Psalm cxxv. 3. Κύριε.

NOT Psalm cxxxviii. 4. πάντα.

NOT Psalm cxlv. in the Verse put in between  
 the thirteenth and fourteenth, Πισὸς Κύριε ἐν  
 πᾶσι τοῖς λόγοις αὐτοῦ, καὶ ὅσι ἐν πᾶσι τοῖς ἔργοις  
 αὐτοῦ: tho' it may seem to be wanting in our pre-  
 sent *Hebrew* Copies, all the rest of the Verses of  
 this Psalm going in Order of the Alphabet, and  
 this Verse which should begin with j only want-  
 ing in our present Copies, but found or supposed  
 by the *Septuagint* to begin with ידני.

4. THE Additions are not very many, wherein  
 it doth follow them. The chiefest which I have  
 observed, are these :

PSALM.	Ver.	
i.	5.	from the Face of the Earth,
ii.	11.	unto him,
	12.	right,
iii.	2.	His,
iv.	8.	and Oyl,
vii.	12.	strong and patient,
xi.	5.	the poor,
xiii.	6.	yea I will praise the Name of the Lord most Highest,
xiv.	4.	no not one,
	5, 6, 7.	Their Throat is an open Sepul- chre, &c. before their Eyes,
	9.	Even where no Fear was,
xix.	12.	my,
	14.	always,
xxii.	1.	look upon me,
	31.	my, and 32. the Heavens,

Psalm.	Ver.	
xxiii.	6.	thy,
xxiv.	4.	his Neighbour,
xxviii.	3.	neither destroy me,
xxix	1.	bring young Rams unto the Lord, <i>the Hebrew Words</i> בני אלֹהִים <i>twice translated.</i>
xxx.	7.	from me,
xxxiii.	3.	unto him, <i>and</i> y. 10. and cast- eth out the Counsels of Princes,
xxxvi.	12.	All,
xxxvii.	29.	the Unrighteous shall be pu- nished, y. 37. his Place,
xxxviii.	16.	Even mine Enemies, y. 22. God,
xli.	1.	And needy, y. 11. Amen,
xl.ii.	12.	That trouble me,
xl. v.	10.	wrought about with diverse Colours,
	12.	God, <i>in the Latin only, not in the Greek.</i>
xl. vii.	6.	Our,
xl. viii.	3.	of the Earth,
l.	21.	wickedly,
li.	1.	Great,
lv.	13.	peradventure, y. 25. O Lord,
lxv.	1.	In Jerusalem,
lxvii.	1.	And be merciful unto us,
lxxi.	7.	that I may sing of thy Glory,
lxxiii.	12.	I said, y. 27. In the Gates of the Daughter of Sion.
lxxvii.	13.	Our,
lxxxv.	8.	Concerning me,
xcii.	12.	of the House,
xcv.	7.	the Lord,
cviii.	1.	my Heart is ready, <i>repeated.</i>



P S A L M.

Ver.

cxi.

11.

Praise the Lord for the returning again of *Aggeus* and *Zachary* the Prophets. *Edit.* 1540.

cxv.

9.

thou House of,

cxviii.

2.

That he is gracious and,

cxix.

97.

Lord,

cxxxii.

4.

Neither the Temples of my Head to take any Rest,

cxxxiv.

1.

Now, *ψ.* 2. Even in the Courts of the House of our God,

cxxxvi.

27.

O give Thanks unto the Lord of Lords : for his Mercy endureth for ever ; *being in the Latin only, not in the Greek.*

cxxxvii.

1.

Thee O,

cxlv.

15.

The Lord,

cxlvii.

8.

And Herb for the Use of Men,

cxlviii.

5.

He spake the Word, and they were made.

FOR Psal. lviii. 8. *Or ever your Pots, &c.* I conceive our Translation to agree very well, both with the Sense and Letter of the *Hebrew*. Neither doth it go alone: but so translated both *Pagnine* a little before, and *Castellio* since ; who both keep as close to the Sense of the *Hebrew*, and *Pagnine* to the Letter also, as any that I have observed. *Pagnine* (whom *Vatablus* follows) *Antequam sentiant lebetes vestri ignem rhamni, sicut caro cruda, sic ira ut turbo perdat eum.* *Castellio*, *Ac veluti si cujus ollæ spinas, Annot. ignem qui fieri solet ex spinis, nondum senserint, sic illi tanquam crudi per iram vexentur. Annot. pereant ætate immatura, ut si carnes ex olla extrahantur semicrudæ.* See also *Calvin in Loc.*

FOR

FOR *Psalms* cv. 28. *They were not obedient, &c.* Herein our Translators follow the LXX, who supposing this to be spoken of the *Egyptians*, translate the *Hebrew* Words ולא מרו את דברי (leaving out the negative Particle) ἡ παροργισαν αὐτοὺς λόγους, *Et exacerbarunt sermones ejus* (or according to another Reading, ὅτι παροργισαν, *quia exacerbarunt*) which is all one with our *English*; *They were not obedient*; that is, they rebelled, or were disobedient, מרר and מרה exchanging Significations. And this Reading is also followed by the *Syriac*, the *Arabic*, and the *Ethiopic* Translations. Only (which is strange) the *Vulgar Latin*, which usually in the *Psalms* is a mere Translation of the LXX, yet here differs from them, and puts in the negative Particle, according to the *Hebrew*. And in three other Things in the same Hemistich, it differs not only from the LXX, but also from the *Hebrew*, and from St. *Hierom*, and from all other Translations that I have seen, viz. 1. altering the Verb from the Plural Number to the Singular; 2. supposing *Deus* to be the Nominative Case to it; and so 3. making the Pronoun affixed to be reciprocal; *Et non exacerbovit sermones suos*. See Mr. HOOKER's *Eccles. Polity*, Lib. 5. Sect. 19. where he defends this our Translation, thus far at least, that it doth not contradict the *present Hebrew*, as, it seems, was objected.

THE *Epistles* and *Gospels* in our Liturgy, seem to follow Coverdale's Translation, printed 1540.

HERE ends the Book of Common Prayer, truly so called, being composed by the publick Spirit, and prescribed by the publick Authority of the Church, for the publick Service and Worship of God; to be offered up to him, in the Name and Spirit of the

S 2

Church,

*Church, by those who are ordained for Men in Things pertaining to God; to which every Person of the Church may, according to St. Paul, say Amen with understanding, because he knows beforehand to what he is to say Amen.*

Πάντες ἐπὶ τὸ αὐτὸ ἐν τῇ προσευχῇ προσέρχεσθε, μίᾳ δέησις ἕσω κοινῇ, εἰς ὅς. *Come altogether to the same Prayer; let there be one Common-Prayer, one and the same Mind and Spirit.* Ignat. ad Magne-fianos.

### SOLI DEO GLORIA.

**I WILL** pray with the Spirit, and I will pray with the Understanding also.

*Obsecrationum sacerdotalium Sacramenta respiciamus, quæ ab Apostolis tradita, in toto Orbe, atque in omni Catholica Ecclesia, uniformiter celebrantur, ut legem credendi lex statuat supplicandi.* Gennad. Eccles. Dogm. 30.







*In a Clause of an Act for a publick Thanksgiving every Year, on the Fifth Day of NOVEMBER, for Deliverance from the Gunpowder-Treason, 3 Jac. Reg. cap. 1.*

*After setting forth the great Blessings this Kingdom then enjoyed,*

*The Treason is thus expressed.*



HE which many malignant and devilish Papists, Jesuits, and Seminary Priests, much envying and fearing; conspired most horribly, when the King's most excellent Majesty, the Queen, the Prince, and all the Lords Spiritual and Temporal, and Commons, should have been assembled in the Upper House of Parliament, upon the Fifth Day of *November*, in the Year of our Lord, One thousand six hundred and five, suddenly to have blown up the said whole House with Gunpowder: An Invention so inhuman, barbarous and cruel, as the like was never before heard of, &c. and which would have turned to the utter Ruin of this whole Kingdom; had it not pleased Almighty God, by inspiring the King's most excellent Majesty with a Divine Spirit, to interpret some dark Phrases of a Letter shewed to his Majesty, above and beyond

all ordinary Construction ; thereby miraculously discovering this hidden Treason, not many Hours before the appointed Time for the Execution thereof, &c. Then ascribing all the Glory to God for this infinite Blessing : And to the End this unfeigned Thankfulness may never be forgotten, but be had in a perpetual Remembrance ; that all Ages to come may yield Praises to his Divine Majesty for the same, and have in Memory this joyful Day of Deliverance ; Be it Enacted, &c. That all and singular Ministers, in every Cathedral and Parish-Church, or other usual Place for Common-Prayer, within this Realm of *England*, and the Dominions of the same, shall always, upon the Fifth Day of *November*, say Morning Prayer, and give unto Almighty God Thanks for this most happy Deliverance ; and that all and every Person, and Persons, shall always upon that Day diligently and faithfully resort to the Parish-Church, or Chapel accustomed, or to some usual Church or Chapel, where the said Morning Prayer, Preaching, or other Service of God shall be used, and then and there to abide orderly and soberly, during the Time of the said Prayers, Preaching, or other Service of God, there to be used and ministred, &c. That publick Notice be given by the Minister, in every Church, the Sunday before every Fifth Day of *November* ; and that they then and there read the Act.

ANNO 3 Jac. Reg. cap. 2. *Diverse Persons are attainted of High-Treason for conspiring to blow up with Gunpowder the Parliament Houses, in which Statute the Treason is again rehearsed as followeth, viz.*

THAT *Guy Faux*, and others there named, did undertake the Execution of the most wicked, barbarous, execrable and abominable Treason, that  
ever

ever could enter into the Heart of the most wicked Man, by blowing up, with Gunpowder, the House of Parliament, at such Time, as your most excellent Majesty, and your dearest Consort the Queen, and the most noble Prince *Henry*, together with the Lords Spiritual and Temporal, the Judges of the Realm, and the Knights, Citizens, and Burgeffes of Parliament, should be in the said Parliament House assembled (for which most traiterous and barbarous Purpose, there were secretly laid in a Vault or Cellar under the Parliament House, thirty-six Barrels of Gunpowder, or thereabouts) to the utter Overthrow and Subversion of the whole State of this flourishing and renowned Kingdom; if God of his infinite Mercy had not most miraculously, by your Majesty's blessed Direction discovered the same, in finding out the said Barrels of Gunpowder, in the said Vault or Cellar, but a few Hours before the Time appointed for the Execution thereof. All which most heinous, horrible, and damnable Treasons, are most manifest and apparent, by the voluntary Confessions and Acknowledgments of the Offenders themselves, &c. See more 3 *Jac. Regis*, cap. 4, & 5.







*In a Clause of an Act entituled, An Act for the Attainder of several Persons, guilty of the horrid Murther of his late Sacred Majesty, King CHARLES I. 12 Car. II. cap. 30.*

*The King's Martyrdom is thus set forth :*



**T**HAT the horrid and execrable Murther of your Majesty's Royal Father, our late most Gracious Sovereign CHARLES the first, of ever-blessed and glorious Memory, hath been committed by a Party of wretched Men, desperated, wicked, and hardened in their Impiety; who having first plotted and contrived the Ruin and Destruction of this excellent Monarchy, and with it of the true Reformed Protestant Religion, which had been so long protected by it, and flourished under it; found it necessary, in order to the carrying on of their pernicious and traiterous Designs, to throw down all the Bulwarks and Fences of Law, and to subvert the very Being and Constitution of Parliament, that so they might at last make their Way open for any farther Attempts upon the sacred Person of his Majesty himself: And that for the more easy effecting thereof, they did first seduce some Part of the then Army into a Compliance, and then kept the rest in Subjection to them, partly for Hopes of Preferment, and chiefly

chiefly for Fear of losing their Employments and Arrears ; until by these, and other more odious Arts and Devices, they had fully strengthened themselves both in Power and Faction. Which being done, they did declare against all Manner of Treaties with the Person of the King, even then while a Treaty, by Advice of both Houses of Parliament, was in being ; remonstrate against the Houses of Parliament for such Proceedings ; seize upon his Royal Person, while the Commissioners were returned to the House of Parliament with his Answer ; and when his Concessions had been voted a Ground for Peace, seize upon the House of Commons, seclude and imprison some Members, force out others ; and there being left but a small Remnant of their own Creatures (not a tenth Part of the Whole) did seek to shelter themselves by this weak Pretence, under the Name and Authority of a Parliament ; and in that Name laboured to prosecute, what was yet behind and unfinish'd of their long intended Treason and Conspiracy. To this Purpose they prepared an Ordinance, for erecting a prodigious and unheard of Tribunal, which they called an High Court of Justice, for Tryal of his Majesty ; and having easily procured it to pass in their House of Commons, as it then stood moulded, ventured to send it up from thence to the Peers then sitting, who totally rejected it ; whereupon their Rage and Fury increasing, they presume to pass it alone, as an Act of the Commons, and in the Name of the Commons of *England* ; and having gained the Pretence of Law, made by a Power of their own making, pursue it with all possible Force and Cruelty ; until at last, upon the thirtieth Day of *January*, One thousand six hundred forty and eight, his sacred Majesty was brought  
unto

unto the Scaffold, and there publickly murdered before the Gates of his own Royal Palace. And because by this horrid Action the Protestant Religion hath received the greatest Wound and Reproach, and the People of *England* the most insupportable Shame and Infamy, that it was possible for the Enemies of God and the King to bring upon us; whilst the fanatick Rage of a few Miscreants (who were as far from being true Protestants, as they were from being true Subjects) stands imputed by our Adversaries to the whole Nation: We therefore, your Majesty's said dutiful and loyal Subjects, the Lords and Commons in Parliament assembled, do hereby renounce, abominate, and protest against that impious Fact, the execrable Murther, and most unparallel'd Treason, committed against the sacred Person and Life of our said late Sovereign, your Majesty's most Royal Father, and all Proceedings tending thereunto: And do beseech your most excellent Majesty, that it may be declared, and be it hereby declared, That by the undoubted and fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together, in Parliament, or out of Parliament, nor the People collectively or representatively, nor any other Persons whatsoever, ever had, have, hath, or ought to have, any coercive Power over the Persons of the Kings of this Realm. And for the better Vindication of our selves to Posterity, and as a lasting Monument of our otherwise inexpressible Detestation and Abhorrency of this villainous and abominable Fact, &c. Be it hereby Enacted, That every thirtieth Day of *January*, unless it falls out to be upon the Lord's Day, and then the Day next following, shall be for ever hereafter set apart, to be kept, and observed, in all the Churches



Churches and Chapels of these your Majesty's Kingdoms of *England* and *Ireland*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and the Isles of *Jersey* and *Guernsey*, and all other your Majesty's Dominions, as an Anniversary Day of Fasting and Humiliation, to implore the Mercy of God ; that neither the Guilt of that sacred and innocent Blood, nor those other Sins, by which God was provoked to deliver up both us and our King into the Hands of cruel and unreafor ble Men, may at any Time hereafter be visited upon us and our Posterity.



*King Charles II. his Birth and Return.*



FORASMUCH as Almighty God, the King of Kings, and sole Disposer of all earthly Crowns and Kingdoms, hath by his all-swaying Providence and Power, miraculously demonstrated, in the View of all the World, his transcendent Mercy, Love, and Graciousness towards his most excellent Majesty *Charles* the Second, by his especial Grace, of *England*, *Scotland*, *France*, and *Ireland*, King, Defender of the true Faith, and all his Majesty's loyal Subjects of this his Kingdom of *England*, and the Dominions thereunto annex'd, by his Majesty's late most wonderful, glorious, peaceable, and joyful Restauration to the actual Possession and Exercise of his undoubted hereditary, sovereign, and regal Authority over them,

them, after sundry Years forced Extermination into Foreign Parts, by the most traiterous Conspiracies, and armed Power of usurping Tyrants, and execrable perfidious Traytors; and that without the least Opposition, or Effusion of Blood, through the unanimous, cordial, loyal Votes of the Lords and Commons in this present Parliament assembled, and passionate Desires of all other his Majesty's Subjects; which inexpressible Blessing, by God's own most wonderful Dispensation, was completed on the 29<sup>th</sup> Day of *May* last past, being the most memorable Birth-day not only of his Majesty, both as a Man and Prince, but likewise as an actual King, and of this and other his Majesty's Kingdoms; and all in a great Measure, new-born and raised from the Dead on this most joyful Day; whereon many Thousands of the Nobility, Gentry, Citizens, and other his Lieges of this Realm, conducted his Majesty into his Royal Cities of *London* and *Westminster*, with all possible Expressions of their publick Joy and loyal Affections, in far greater Triumph, than any of his most victorious Predecessors Kings of *England* returned thither from their foreign Conquests; and both his Majesty's Houses of Parliament, with all dutiful and joyful Demonstrations of their Allegiance, publicly received, and cordially congratulated his Majesty's most happy Arrival and Investiture in his Royal Throne, at his Palace of *Whitehall*: Upon all which Considerations, this being the Day, which the Lord himself hath made, and crowned with so many publick Blessings, and signal Deliverances both of his Majesty and his People, from all their late most deplorable Confusions, Divisions, Wars, Devastations, and Oppressions; to the End that it may be kept in  
perpetual

perpetual Remembrance in all Ages to come; and that his sacred Majesty, with all his Subjects of this Realm, and the Dominions thereof, and their Posterities after them, might annually celebrate the perpetual Memory thereof, by sacrificing their unfeigned, hearty, publick Thanks thereon to Almighty God, with one Heart and Voice, in a most devout and Christian Manner, for all these publick Benefits received and conferred on them, upon this most joyful Day. Be it therefore Enacted, &c. that all and singular Ministers of God's Word and Sacraments, in every Church, Chapel, and other usual Place of divine Service, and publick Prayer, which now are, or hereafter shall be, within this Realm of *England*, and the respective Dominions thereof, and their Successors, shall, in all succeeding Ages, annually celebrate the twenty-ninth Day of *May*, by rendering their hearty publick Praises and Thanksgivings unto Almighty God, for all the forementioned extraordinary Mercies, Blessings, and Deliverances received, and mighty Acts done thereon, and declare the same to all the People there assembled, and the Generations yet to come; that so they may for ever praise the Lord for the same, &c.

EVERY Minister shall give Notice publickly in the Church, the Lord's Day next before every such 29<sup>th</sup> Day of *May*, and then read the Act at large. 12 *Car.* II. cap. 14.







A N  
**EXPLICATION**  
 OF SOME  
**LITURGICAL TERMS**

Used in the

*Admonition Concerning the Service of  
 the Church, prefix'd to the Com-  
 mon-Prayer Book.*

---

*In a LETTER to a FRIEND.*

---

S I R,



O your Liturgical Demands, I make  
 as good Return to you, as I am a-  
 ble, on this Wise.

I. **COMMEMORATIONS**  
 were the Recital of the Names of famous Mar-  
 tyrs and Confessors, Patriarchs, Bishops, Kings,  
 great Orthodox Writers, munificent Benefactors:

## Some Liturgical Terms explain'd. 271

Which Recitation at the Altar took up much Time, and those Names were anciently wont to be read out of *Diptychs*, or folded Tables; and tedious Quarrels have been anciently, about dis-punging some Names out of the *Diptychs*, which have run into Schisms.

2. *SYNODALS* were synodical Constitutions, such as are in *Lindwood*, wont to be read on Sundays, in Time of Service, to the great Waste of Time; and you may remember, that our Canons of *Ann. 1604*, are appointed to be read, at least once a Year, in all Churches.

3. The *PYE*, I should suppose did come from *πιναξ*, or *πινακίδιον*; a Table of Order, how Things should be digested and performed. But the *Latin* Word is *Pica*; which perhaps came from the Ignorance of Friars, who have thrust in many barbarous Words into Liturgies. I have heard some say, it came from *Litera Picata*, a great black Letter in the Beginning of some new Order in the Prayer; and among Printers, that Term is still used, the *Pica Letter*, as I am inform'd.

4. No Wonder the *USE* of *SARUM*, *YORK*, *LINCOLN*, *HEREFORD*, *BANGOR*, are mentioned. For the Missals and Breviaries of the *Roman Church*, were of diverse Models in several Countries, and several Dioceses. The *Tridentine Council* first endeavour'd to bring them all into one Shape; yet that Order was not obeyed till *Ann. 1568*, under *Pope Pius the Fifth*, yea is not observed to this Day; the *Spaniards* in some Places keeping the *Mozarabic Form*, the *Præmonstratenses* another, and sundry besides. Nay, that Church hath alter'd the Breviaries of *Pius the Fifth*: And new Corrections have come forth under *Clement the VIII<sup>th</sup>*, *Ann. 1598*: And what hath been

## 272 *Some Liturgical Terms explain'd.*

been done since, I know not. *But why the Use of those five Churches?* Perhaps that was accidental, that the Diversities of them were more signal than others. Some Historians mention *Osmundus*, the Bishop of *Salisbury*, and Chancellor, for the Compiler of the *Use of Sarum*, about *Ann.* 1070, or after; yet since we read of no Use of *Canterbury*, *Winton*, *Ely*, perhaps those Places observ'd the true *Roman* Breviaries, and the other five mentioned were discrepant Dialects from the Original Breviary. However, they are called *Uses* and *Customs*, not *Appointments* from provincial Synods.

6. *THE DIVISION* of the whole Bible into several Sections, hath varied infinitely: It was a long Time parted into Titles; for *St. Matthew* 355, for *St. Mark*, 335, for *St. Luke*, 343, *St. John*, 332, &c. See for this *Sixtus Senensis*, l. 3. p. 158. Some have thought, that the present Distinction of Chapters generally now used, was made by *Lanfranc*, Archbishop of *Canterbury*, *Ann.* 1060, because sooner you shall not meet with it; and after him, all Commentators and Schoolmen use it; and Rabbi *Kimchi*, and other learned Jews from that Time, usurp the same Partition of Chapters in the Old Testament. You may read in *Godwin*, that *Lanfranc* took much Care, to procure sound and uncorrupt Copies of the Bible. Look more for this in *Possevin's Bibliotheca*. Yet, according to *Joseph Bale*, *Stephen Langton*, Archbishop of *Canterbury*, divided the Bible into Chapters, about *Ann.* 1224. But for the Deduction of all Chapters into Verses, I am sure it was the Work of *Robert Stephens*, Anno 1550. So his Son *Henry Stephens* testifies, in his Epistles before the *Greek Concordance*. See also *Sir Henry Spelman's Glossary in Verbo Heptaticus*.



## Some Liturgical Terms explain'd. 273

7. *EMBER-WEEKS*. The Reason of the Name is very uncertain. Some derive *Ember* from ἡμέραι, *b* was interposed, as from ἡμέρα μεσήμβρια; μεσημβρινός: As *Lent* a Fast of Weeks, so these a Fast of Days. I believe it a *Saxon* Word: Surely I have read it in *Gower* or *Chaucer*, our old Poets. Some think, it betokens Fasting: But after my small Skill in *Saxon* Terms, *Em* is a Brother, *Bert* is noble, or very worthy; this put together, is *Hebdomada Embert*, the Week of the noble or worthy Brothers. But look better into it.

8. *A FALDISTORY* is the Episcopal Seat or Throne within the Chancel; for in the barbarous Language of that middle Age, *Falda* is a Place shut up, a Fold; and *Faldistorium* is *Cathedra Episcopi intra Septa Cancelli*; so I find in many, particularly in Sir *Henry Spelman*.

9. WHAT should a *CANTICLE* be, but the Praise of God, not only to be read, but sometimes to be sung? By the Order of the *Codex Canonum*, Can. 121. the *Laodicean* Fathers appointed an Hymn or Canticle to be inserted between the Lessons, as *Te Deum*, *Magnificat*, &c.

10. ONE direct Answer cannot be rendred, what *PRIESTS* and *CLERKS* together are. 1. The chief Rector of a Parish (called the Cardinal Priest of old, *quia incardinatus in Beneficio*) was ὁ ἱερεὺς, and the rest under him *his Clerks*. 2. Where there were *Cantores*, (by the *Laodicean* Council, Can. 119, called κανονικοὶ ψάλλται,) who only, till our Reformation, were to sing in the Church, and none else; these were the Priest, and his Clerks. 3. Where there were Chantries, as there were in most Churches of *England*, their assisting the Rector of the Church made up that Form of Speech, *the Priest and Clerks*.

T

II. YOU

## 274 *Some Liturgical Terms explain'd.*

II. You tell me News, that a *Latin* Copy of our Service-Book, printed 2 *Eliz.* hath in it an Office for a *Communion* at Burials, *Celebratio Cœnæ Domini in Funebribus.* It is a Translation of some privatè Pen, not licensed by Authority, as I guess. Communions by the Direction of our Service, are joined with Morning Prayers; Burials are mostly in the Afternoon. Offertories at Burials did last to be frequent (if they were considerable Funerals) to the Middle of King *James's* Reign, the Ministers of Parishes keeping up the Profit of Oblations, as long as they could; and these Offertories at Funerals, are spoken of in the first Liturgy of King *Edward* the Sixth.

THIS is as much, as comes into my Head at present; inquire of them that are more skilful; but none shall be more willing to observe you, &c.



A  
CAUTION  
AGAINST  
*FALSE DOCTRINES:*  
IN A  
CHARGE  
TO  
The DIOCESE of *EXON*,  
AT HIS  
PRIMARY VISITATION,

---

By *ANTHONY SPARROW*, S.T.P.  
then Lord Bishop of *EXON*, afterwards of  
*NORWICH*.

---



---

L O N D O N :

Printed for CHARLES RIVINGTON, 1722.



1000

1000

1000

1000

1000

1000

1000

1000

1000

1000



T O T H E  
D I O C E S E  
O F  
E X O N.



*W*HEN I see so many false Teachers subtilely insinuating themselves into the Affections of the People, and busily inticing them by many Artifices, from the Stedfastness of their Faith, and Allegiance to God, in his Anointed and his Church; the Care of the Diocese committed to my Charge, and the Remembrance of the Account, which I must give to God for your Souls, sets me not only to my Prayers, but my Study too, to prevent your Ruin; and I know no better Way to do it, than by performing the Watchman's Part, Ezek. iv. giving you Warning to avoid the Temptations, and encouraging you to stand fast in the Lord; and I could not find any Way to do that, but by making my Advice so publick, that all who listed might receive it. And because that Counsel and Advice is most acceptable, when it is put into the Dress of a Sermon, I resolved to make Use of that

*Method, which was most likely to instill effectually this Caution. When I had determined this, I resolved farther, to present it as short and plain as might be, that it might be more serviceable to those who most needed it, those namely, who have least Time to read, and least Ability to understand: But withal I have endeavour'd in this short Piece, to deliver all necessary Cautions, with as clear Evidence and Demonstration out of Scripture, as I could. It was not possible for me, to caution against every particular Error, or false Doctrine spread among you; there be so many, that it would have requir'd a Volume to recount and refute them; and few would have given themselves the Trouble to read so large a Discourse: Nor was it necessary; for it is more easy, and as safe, to secure from the Danger of all, by some general Rules and Prescriptions; which, if they be observed, will certainly preserve you from all damnable Doctrines, and keep you stedfast in the holy Faith. I shall heartily desire you to believe, that this Caution is given you by him, who loves you as his own Soul, and can, with the greatest Sincerity, say of you, as St. Paul of his Thessalonians, What is my Hope, or Joy, or Crown of rejoicing, are not even ye, in the Presence of the Lord? Ye are our Glory and Joy. If any of you shall draw back, and fall from the Stedfastness of the Faith, my Soul shall have no Pleasure in him, Heb. x. 31. But now I live, if you stand fast in the Lord.*







## I THESS. iii. 8.

*Now we live, if ye stand fast in the*  
L O R D.



SAINT PAUL, having lately converted the *Thessalonians* to the Christian Faith, was call'd to preach the Gospel in other Parts. In this his necessary Absence, he still retains a tender fatherly Affection for his Children : *We being taken from you for a short Time, endeavoured the more abundantly to see your Face with great Desire, Chap. ii. 17. Wherefore we would have come unto you once and again, I Paul especially; but Satan hindred us.* He had put upon St. Paul a Necessity of staying where he was, to settle some unseasonable Disputes and Controversies with the *Stoicks* and *Epicureans*, rais'd by this great Enemy of Souls, on Purpose to divert the blessed Apostle from his charitable Design towards the *Thessalonians*. When St. Paul found himself thus hindred, he sends *Timothy* with a

Commission in his Name, to visit his *Theſſalonians*, to ſtabliſh his new Converts, to comfort them, and to know their Faith, *leſt by ſome Means the Tempter hath tempted you, and our Labour be in vain*, Chap. iii. v. 5. When *Timothy* had finiſhed his Viſitation, he returns to *St. Paul*, to give an Account of his Enquiries and Proceedings, and brought theſe good Tidings : That he had found the *Theſſalonians* firm and ſtedfaſt in the Faith which *St. Paul* had taught them. At the Hearing of this good Report, *St. Paul* breaks out into this rhetorical Expreſſion of his Joy and Contentment in the Meſſage, *Now we live, &c.*

I AM come hither on the very ſame Errand, to know your Faith ; and tho' I cannot but hope, that after ſo long Profeſſion of the holy Faith, ye are well-rooted and grounded in it ; yet I cannot but know, that there are amongſt us many buſy and cunning Tempters, who uſe various and ſubtle Arts to withdraw you from the holy Faith ; and I have Reason to fear, as *St. Paul* did, *leſt by ſome Means the Tempter hath prevailed upon ſome, and therefore could no longer forbear to come and know your Faith ; and if I ſhall find you, like theſe Theſſalonians, ſtrong and ſtedfaſt therein, I ſhall ſay with the ſame Sincerity that the Apoſtle did, Now I live, if ye ſtand faſt in the Lord.*

AND that you may continue conſtant and ſtedfaſt in the holy Faith, which our Lord hath delivered ; I ſhall briefly and plainly ſet before you ſuch Rules and Directions, out of the holy Scriptures and antient Writers, as by God's Aſſiſtance upon your hearty Prayers, ſhall undoubtedly preſerve you.

THE first Rule is, to make a serious and hearty Resolution of believing and adhering to this Christian Faith, whatsoever it may cost. This is that, which our Saviour advises, *St. Luke xiv. 28. Which of you intending to build a Tower, sitteth not down first, and counteth the Cost, whether he hath sufficient to finish it? lest haply, after he hath laid the Foundation, and is not able to finish it, all that behold it, begin to mock him.* It will be no less ridiculous for any Man, to profess himself a Disciple of Christ and his holy Doctrine; that doth not first consider the Cost he may be at, and resolve to go on with it. And the Cost may be great, the Loss of Father and Mother, and whatsoever is nearest and dearest to us, *ψ. 26. If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple:* He cannot else be stedfast in the Profession of the holy Faith, which may, and sometimes will, put him upon this Cost. Let no Man so far mistake our Lord, as to think, that he teaches Disobedience to Parents, whose first Commandment with Promise is, *Honour thy Father and Mother*; or that he teaches us to hate our Children, who by his Apostle *St. Paul* tells us, that they are worse than Infidels, who provide not for their Family, *1 Tim. v. 8.* or that he teaches us to hate our Selves, who hath summed up his Commandments into these two grand Precepts, *Love God above all, and thy Neighbour as thy self, St. Matth. xxii. 40.* *St. Luke's* Phrase of *hating Father and Mother, &c.* is best expounded by *St. Matth. x. 37. He that loves Father and Mother, more than me:* He that prefers Father and Mother before me and my Doctrine, and will renounce that, or any Part of it, to save them or his own Life, and whatsoever is dearest to him in  
this



this World, is not worthy of me. The sincere Resolution of preferring God and his holy Truth before all worldly Advantages, is that, which makes the honest and good Heart, which affords Depth of Earth for the Seed of God's Word to root in, and bring forth Fruit to Life eternal, St. *Luke* viii. 15. Let us therefore retire to our Closets, and frequently renew this honest Purpose and Resolution, especially when we come to the holy *Eucharist*, that we may get it sealed and confirmed there by the Grace of the holy Spirit. Let not the Cost we may be at, affright us: The rich Pearl of the holy Faith, the End of which is the Salvation of our Souls, 1 *Pet.* i. 9. is not dearly bought, though we sell all that we have to purchase it, St. *Matth.* xiii. 46.

THIS Resolution will not continue stedfast, unless we purge out of our Hearts all such violent Lusts and Passions, as will ravish our Wills from the holy Faith, which we have believed; let us therefore be careful to cast out them, especially those which are most dangerous to the Stedfastness of the Faith: As,

I. THE *inordinate Love of this present World*. This made *Demas* forsake St. *Paul*, after he had been a long Time his Fellow-Labourer in the preaching of the Gospel, 2 *Tim.* iv. 10. There be too many such, who follow Christ's Doctrine for Gain, who make great Profession of this holy Faith, when it fills their Baskets, St. *Job.* vi. 26. who run away from it as fast, to any impertinent, nay damnable Error, which appears more advantageous. If we have Hearts exercised with covetous Designs, we shall certainly forsake the right Way, as *Balaam* did, for the Wages of Unrighteousness, 2 *Pet.* ii. 15.

2. *AMBITION* and Vain-Glory. *Diotrephes*, who loves to have the Pre-eminence, receives not the Apostles, nor their Doctrine, *St. John*, Ep. iii. nay, flights their Doctrine, vilifies their Persons, prating against them with malicious Words, *ψ. 10.* and all this to get himself a Name and Esteem amongst the credulous Vulgar. This hath made most of the Hereticks and Schismaticks in elder Times, as *Epiphanius* and others have observed. When they thought their Worth and Merit not enough rewarded, when they could not be so great or powerful, as they affected to be; when they could not obtain, by the regular and just Ways of Preferment, such Places and Dignities, such Esteem and Repute, as their Ambition made them covet, and think themselves to have deserved; then they broach'd new Doctrines, and invented new Disciplines, to draw Parties after them of the weaker Sort, that they might be, in a *Faction*, what they could not be in the *Church*, Chiefs and Leaders. Nor doth this Ambition appear only in the Leaders; but every little Member of the most ridiculous Sect is swoln with the same tumorous Vain-Glory, each Party affecting to be called the Godly. Where this Wind of Ambition blows, no wonder, if it carries them away to diverse and strange Doctrines, *Heb. xiii. 9.* How can we believe, receiving or catching at Glory one of another, *St. John v. 44.* When the Teachers court the People, and they again the Teachers, for Applause and Reputation; when Vain-Glory is the End of the Design, how can Men be steadfast? For when the holy Faith becomes, as oftentimes it does, vile and contemptible in the Eyes of the People; such Men must needs forsake it, and profess any new, though damnable Doctrine, that grows popular. Besides, no Man  
can

can hope, to stand stedfast in the Faith, without the Assistance of God's Grace, who *resists the Proud, and gives his Grace only to the Humble*, Jam. iv. 6. If we will be constant Disciples of Christ, we must be like him, *lowly in Spirit*, St. Matth. xi. 29.

3. THERE is in our Nature a Softness or Tenderness, that is apt to betray our Constancy. *As many as desire to make a fair Shew to the Flesh*, (Θέλοντες εὐπροσποῆσαι, that would appear with a fair Face without a Scar) renounce their Christianity, and turn *Jews*; only lest they should suffer *Persecution for the Cross of Christ*, Gal. vi. 12. This Tenderness made the Apostles, St. Peter and all, once forsake their Lord: And the same hath made too many forsake the Lord's holy Truth. It may not perhaps be thought needful, to urge this any farther at this Time, when, God be thanked, there is no present Danger of suffering Persecution for the Faith of Christ, it being now defended by the *Defender of the Faith*. But though Confessors of the Faith and Doctrine of our Lord, be not persecuted by the Sword of Authority, it is, at least some Part of it, cruelly persecuted by the Spears and Arrows and sharp Swords of slanderous Tongues; who, like the *Donatists* of old, cry out of Persecution, even then when they are thus sharply persecuting those, who profess the holy Truth and Faith of Christ. To instance in a few Particulars. Let any Man preach or practise Decency and Order in the Service and Worship of God, which is a direct Command in Christ's holy Doctrine, 1 Cor. xiv. 40. Let him preach or practise Loyalty and Obedience to the King and his Laws, which is Part of the same holy Doctrine, Rom. xiii. 5. 1 Pet. ii. 13. Let him preach or practise Obedience to the Church, according



cording to our Lord's Direction; *St. Mat. xviii. 17.* and Submission to the Guidance of those, who, by God and Man's Laws, *are set over us to watch for our Souls, Heb. xiii. 17.* and he shall soon find the Truth of that, which I have said; his Doctrine slander'd, and his Person reproach'd and persecuted by malicious Tongues. The Fear of this Persecution, we see, hath made some, who are too tender, follow our Lord's Doctrine, as *St. Peter* did his Master, *at a Distance*; it is not amiss to remember, what the Holy Ghost hath observed for our Instruction in *St. Peter*, that soon after he drew back and *followed at a Distance*, he *forsook*, nay *forsook his Lord*, *St. Matt. xxvi. 58, 74.* From all which we may certainly conclude, that we shall never stand stedfast in the Doctrine and Faith of our Lord, unless we endeavour to harden our Faces, and strengthen our Foreheads, against all such Fear of the Looks or Tongues of Men, *Ezek. iii. 8, 9.*

4. As there is a Tenderness, so there is a Fickleness, and Love of Change in our corrupted Nature: *St. Paul* calls it *Childishness*, *Ephes. iv. 14.* loving much but not long, delighting in Change, not only in ordinary Matters, Dresses, and Fashions, but even in Religion too; new Prayers, new Doctrines, new Governments. Many Men *having itching Ears, heap to themselves Teachers, 2 Tim. iv. 3.* after their own Lusts; such as may rub their Ears, and gratify their Lusts, and several Humours, with Doctrines suitable, and please their Childishness with Novelties. New Revelations, new Truths are by many much affected, and daily expected: I pray God, we come not to the *Jews* Innovation, *new Gods, which our Fathers never heard of, Deut. xxxii. 17.* We seem weary of the old Garment, the old Religion, and  
love

love to put new Pieces to it, though thereby we make it much worse, *St. Luke v. 36.* Nothing can be more directly opposite to our Stedfastness in the Truth, than this Love of Change; since the holy Faith, and Christian Truth is, like Jesus Christ who taught it, *the same Yesterday, and to Day, the same for Ever,* *Heb. xiii.* Let us labour therefore to correct this Childishness, to quit our Selves like Men, and *earnestly contend for that Faith, which was once, and but once, delivered,* *Jude 3.* By the Means aforesaid, we may, by God's Grace, secure our Selves against our Selves, that our own Hearts shall not mislead us. But tho' our Hearts be sincere, our Understandings may be weak, and we may be daily in Danger of being seduced by the various Arts and Subtleties of cunning and busy Seducers, who lie in wait to deceive; and therefore I shall offer this second *Caution*, which our blessed Lord hath taught us, *Mat. vii. 15.*

II. *BEWARE of false Prophets, or false Teachers*, as *St. Peter* calls them, *2 Pet. ii. 1*: And you will readily grant the Caution to be most seasonable and necessary, if you will consider the *Crafts* they use to deceive you, and your own Danger, if you be deceived. *Inwardly*, says our Saviour, *they are ravening Wolves*, whose Aim and Design is no less than the Ruin and Damnation of our Souls. What Danger can be greater? This cruel and malicious Design they hide under Sheep's Cloathing, soft and fair Pretences of Meekness and Humility, Professions of extraordinary Holiness, great Care of Souls, singular Love of God's Glory, to which they add good Words, kind and flattering Speeches, *Rom. xvi. 18.* and (which is the Master-piece of

Cunning)

Cunning) *they promise them Liberty*, 2 Pet. ii. 19. *Simon Magus, Basilides, Carpocrates*, of old, taught their Disciples to live as they listed, and to do whatever they pleased: *Marcion* taught his Disciples to believe, that Christ came into the World to deliver Men from the Service of the Creator: *Meletius* gave his Followers a Licence to live without Fear, and to be rul'd and govern'd by none. I might instance in many more such false Teachers, of the same Leaven; but I need not, since St. *Peter*, in the Place aforesaid, assures us, that it is the Wont of false Teachers, of what Sort soever, *to promise* their Followers *Liberty*, or rather *Licentiousness*, being the most catching Argument in the World to intice itching Ears and lustful Hearts to their Party. It is not unworthy of our Observation, that St. *Peter* says, *they promise them Liberty*; but indeed they neither do, nor can, by these Means make them free; for *whosoever committeth Sin, is the Servant of Sin*. What Liberty then can it be, to be exposed and tempted to the deadly Slavery of Error and Sin?

FALSE Teachers having all of them such malicious Designs of Ruin, and such cunning Artifices to deceive, it behoves us very much to remember our Lord's Caution, *Beware of false Prophets*. But how shall we discern them to be such? Their inward Designs we cannot see, and their outward Appearance is innocent and harmless, fair and plausible, Sheep's Cloathing. *By their Fruits you shall know them*, says our Saviour; they may act the Sheep for a while, but if you heed and mark them well, you shall see the Wolf appear; *by their Fruits you shall know them*. When you see some creeping into Houses, and instilling Doctrines into the weaker Sort; by this you may have

†

just



just Cause to suspect them for false Teachers, *2 Tim.* iii. 6. *Of this Sort are they which creep into Houses, from such turn away. There shall be false Teachers among you, who privily shall bring in damnable Doctrines,* *2 Pet.* ii. 1. who when they shall offer themselves to be your Teachers, shall forsake the lawful and publick Assemblies establish'd by just Authority in the Houses of Prayer : By this Fruit you may know them. *Beloved, remember the Words, which were spoken before of the Apostles of our Lord Jesus Christ,* how that they told you, there should be in the last Time Mockers or Deceivers, *Jude* 17. 18. *These be they who separate themselves ;* beware of such therefore ; by these Fruits you shall justly suspect them to be false Teachers. But there is one Character or Mark, by which you shall undoubtedly know them : *St. Paul, St. Peter, St. Jude,* tell us for certain, those are false Teachers, by all Means to be avoided, who *despise Government, and speak Evil of Dignities.* When therefore you hear any Teachers blaspheming and reviling their Governors, Civil or Ecclesiastical, when you see them contemning their Laws, confronting their Authority, refusing to come at *Moses and Aaron's* Call, to the Assemblies appointed by their Laws ; and setting up Meetings, gathering Assemblies against *Moses and Aaron,* the Civil and Ecclesiastical Authority ; *come not near, lest ye perish in their Sin,* *Numb.* xvi. It is God's own Caution there *ψ. 26.* and in the like Case too ; for what else was the Sin of *Corah, Dathan, and Abiram,* but refusing to come at the Call of *Moses and Aaron,* *Numb.* xvi. 12. *We will not come up ;* and the gathering Congregations against them, *ψ. 19.* And certainly to gather Congregations, contrary to the Laws and Commands of *Moses and Aaron,*

is to gather against them : For it is the Authority, that makes the King and the Priest, *Moses* and *Aaron*, so sacred, that no Man must rise against them. When therefore you see or hear any so gathering Congregations contrary to the Laws, depart from them ; when you hear any Teachers thus despising Dominions, remember, that the Apostles have told us, they are false Teachers ; and forget not our Lord's own Caution, *Beware of false Prophets*. If any Man after all this Monition, will still be bold to receive such, because they come in Sheep's Cloathing, he deserves more Blame than Pity, if he be ruin'd and devoured.

III. OBEY your spiritual *Guides*, and submit your selves to their Conduct and Direction, *Heb. xiii. 17*. This Rule is given us, to this very Purpose, that we may stand fast in the Faith. For after the Apostle had forewarned us, *ŷ. 9. Be not carried away with diverse and strange Doctrines* ; he prescribes this, as the best Prevention of such Giddiness and Lightness, to obey them that have the Rule over us, and submit our selves to them who watch for our Souls. Almighty God, in infinite Goodness to Man, knowing the Weakness of the People's Understandings, together with the Want of Time and Means for the Study of Truth, hath provided some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, *Eph. iv. 12. That we henceforth be no more Children, toss'd to and fro, and carried away with every Wind of Doctrine, by the Slight of Men, and cunning Craftiness, whereby they lie in wait to deceive, ŷ. 14*. God hath, you see, appointed you

U

Pastors

Pastors and Teachers, to keep you from being deceived by false Teachers ; and if you will not submit to their Direction, you expose your selves to the Danger of being deceived, and frustrate the merciful Intendment of God's Goodness towards you, to keep you stedfast in the Truth.

I know not what Excuse any Man can make, why he doth not readily submit to the Guidance of these Pastors and Teachers, but only this ; that first, he does not certainly know, whom Christ hath appointed for his Guides now, since the Apostles themselves are dead long since : And secondly, if he does know them, yet he cannot confidently rely upon their Guidance, since they are not infallible in their Doctrines, as the Apostles were, and therefore may possibly be deceived themselves, and deceive him that submits to them.

To the first I answer : You may as certainly know, who are your Spiritual Guides, as who are your Civil Governors ; namely, by the Laws of the Church and Kingdom, and their solemn Investiture in their several Places and Charges ; which is a greater and surer Evidence, than any Man can have of his natural Parent, whom you cannot otherwise know, than by the common Repute of the Neighbourhood, and the Testimony of your Mother, who is bound in Reputation to call her own Husband your Father : And since God hath commanded you, upon Pain of Damnation, to obey him, who is thus reputed your Father ; why should you not fear the same Penalty for disobeying your Guides of Souls, whom God hath equally commanded you to obey, and given you a greater Evidence and Assurance of their Authority over you ?

To



TO the second Scruple I answer ; that I assert no *Infallibility* in your spiritual Guides. They are Men, and may be deceived ; they may be cunning Men, and lie in wait to deceive. And may not those be such, whom you heap to your selves, and so willingly run after ? Those, who are set over you, are *restrained* by the *Laws*, and accountable to their Superiors, so that they cannot publish dangerous Errors, without their own Danger, and the Censures of the Laws, if they be discovered ; and being allowed to preach only in the Church, cannot promise themselves any Safety from Secrecy. And it is not so probable, that they will willingly deceive you, who are in Danger to lose by their Fraud, as they who by false Doctrines make Parties, to their no small Advantage. Besides, God always assists his own Institutions, and blesses his own Appointments. God hath forewarned you, to *avoid Strangers*, and *not to heap to your selves Teachers*, 2 Tim. iv. 3. And who can reasonably expect God's Assistance in Disobedience ? It is just with him, to suffer us to be deceived by those, whom he hath warned us to avoid ; but it is most reasonable, to expect his Blessing and Assistance, in Obedience to his own Order. He hath commanded us to submit to them, who are set over us ; and will not suffer us to perish by Obedience. If we shall be misled by our own Guides into small Errors, he will graciously accept our Obedience, and not impute those Errors to our Condemnation ; and he will never suffer us to be led by them into damnable Errors, unless it be our own Fault. *God is faithful, who will not suffer you to be tempted above that you are able to bear, but with the Temptation, will make a Way to escape.* 1 Cor. x. 13. This Promise would

U 2

fail,

fail, if having commanded us to be guided by them, he should not either certainly withhold them from teaching damnable Doctrines, or else afford us some Means for the Avoidance and Discovery, if we be watchful, and do not wilfully refuse them; which are these,

I. OBSERVE this Rule of our Saviour, St. *John* v. 39. *Search the Scriptures*; acquaint your selves with the plain and evident Texts, which need no Interpretation; and if your Teachers commend any Doctrine to you, contrary to those, believe them not. It is an old Observation, and daily Experience confirms it, that false Teachers use to build their Doctrines upon some few hard and obscure Texts, that under the Colour of the holy Text, they may obtrude upon their unwary Disciples their own pernicious Glosses, Interpretations, and Inferences; so that their Disciples Belief rests only upon the Interpretation of the Preacher, who may be deceived, or (which is worse) may endeavour to deceive. But when the sober and wary Christian grounds his Belief upon the evident Texts, which are so plain, that they cannot be more plainly exprest or interpreted, he relies undoubtedly upon God's own Word, who cannot deceive or be deceived. This is the best Way to secure your selves against the damnable Doctrines of your own false Teachers. As for Example; when you are by any of them taught to rebel against the King, or to oppose his Laws, to condemn the Church, and separate from her Communion; guard your Faith against their crafty Insinuations of Rebellion by Pretence of obscure Scriptures, by such plain Texts as these, *Let every Soul be subject to the higher Powers* (to him that bears the Sword) *not only for Wrath, but also for*  
*Conscience*

*Conscience sake; and whosoever resists, shall receive Damnation, Rom. xiii. Be subject to every Ordinance of Man, for the Lord's Sake, whether it be to the King as Supreme, or unto Governors who are sent by him, 1 Pet. ii. 13. Which are Words as plain as can be spoken, and cannot admit of any other Interpretation. These are enough, to secure you against the damnable Doctrine of Rebellion. And against Contempt of the Church, and schismatical Separation from her Communion, take these plain Texts, St. Matt. xviii. 17. He that will not hear the Church, let him be to thee as an Heathen Man and Publican. Keep the Unity of the Spirit in the Bond of Peace, Eph. iv. 3. Not forsaking the publick assembling of our selves, Heb. x. 25. according to the Commands of those, who are our Governors, Heb. xiii. 7.*

IF it be objected, that all these Texts do suppose the King's and the Church's Commands to be lawful, otherwise I may, nay I must refuse, to obey the King, I must not hear the Church, I must forsake those Assemblies, if unlawful : The Answer is easy ; that I cannot be safe in going contrary to these plain Texts, 'till I can find, that those particular Commands of my Superiors, and those Assemblies, be as plainly forbidden in some other Texts. It is not safe to say, I will not obey the King, nor hearken to the Church, nor frequent those publick Assemblies, because I think, and some powerful Preachers tell me, these Ordinances and Assemblies are unlawful : Remember, it is God, who commands, in those plain Texts before-mentioned, and none but himself can discharge your Obedience ; and therefore you must obey, 'till you find the particular Commands of your Superiors forbidden by as



plain Texts, as those which in general require you to obey. If you observe this Rule, you cannot be cheated into Rebellion and Schism; and if you do not, it is your own Fault, that you are deceived.

THIS Rule is certain, but perhaps not large enough, to secure us from all *damnable* Errors; there being some such, which may not seem flat contrary to the express Words of Scripture; the necessary Truths, of which those Errors are destructive, not being delivered in express Terms in the holy Scriptures, yet sufficiently contain'd therein, and may be undoubtedly proved out of them, by comparing Texts, observing the Context and Scope of the Text, and other Rules of Art; which the People not being so well able to do, let them observe this second Rule.

2. KEEP stedfast in the *Faith* of all such Truths, as the Catholick Apostolick Church hath believed, and delivered as necessary; and believe not your particular Guide, when he teaches contrary to these. *The Church is the Ground and Pillar of Truth*, 1 Tim. iii. 15. Into her Bosom and Registry the Apostles committed all necessary Truths, as our Lord commanded them, *Matth. xxviii. 19, 20. Go teach all Nations to observe all Things whatsoever I have commanded you.* They knew their Lord's Commands, and were true to their Trust in teaching them accordingly. These necessary Truths, thus laid up in the Treasury of the Church, are domestick household Doctrines; which all of that Family should *hold fast*, and *not be carried about with every Wind of strange or foreign Doctrine*, Heb. xiii. 9. These necessary Truths, committed by the Apostles to the Churches of their own Plantation, God hath promised, *Mat. xxviii.*

20. should be delivered down thro' all Successions to the End of the World : *Lo, I am with you, (namely, in the teaching all that I have commanded) to the End of the World.* What therefore hath been constantly delivered, and believed, as a Command of Christ, by the general Testimony of the universal Church in all Ages, ought to be firmly believed, upon the same consentient Testimony we receive and believe the Canonical Scriptures to be the Word of God ; and why should we not be satisfied with the same Testimony of all other necessary Truths ?

*But how shall the People be able to know, which Truths are so generally delivered from the first Ages 'till now ?* They cannot themselves search and find them ; and perhaps their own Teachers may tell them, that their Errors are such. I answer, you may find and know these necessary Truths, *by the publick Doctrine of our own Church, deliver'd in her Liturgy and Articles of Religion, by the unanimous Consent of all your spiritual Guides.* Acquaint your selves thoroughly with that publick Doctrine, and adhere to that ; and if your own Teacher teaches otherwise, believe him not.

IF to these Directions here given you carefully attend, adding your constant humble *Prayers* to that merciful God, *who would have no Man to perish, but that all should come to the Knowledge of the Truth, 1 Tim. ii. 4.* He will certainly preserve you from all damnable Errors, and keep you steadfast in the holy Faith ; that Faith which is the Ground and Foundation of the lively Hope of an *Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you, 1 Pet. i. 3, 4.* that Faith, *by which, through the Power of God, ye are kept unto Salvation, &c. 5.* that

Faith, which being preserved firm and stedfast, after it hath been tried by manifold Temptations, will be found unto Praise, and Honour, and Glory, at the Appearance of Jesus Christ, *ψ.* 6, 7. That Faith, which makes us here in this Life to rejoice with Joy unspeakable and full of Glory, *ψ.* 8. and in the End brings us to the Salvation of our Souls, *ψ.* 9. Which God of his infinite Mercy grant us all, for Jesus Christ's Sake ; to whom, with the Father and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*



CONFESSION



CONFESSION *of Sins, and the*  
*Power of* ABSOLUTION.

---

A  
SERMON

Preach'd to the  
UNIVERSITY of *Cambridge,*  
In the Year 1637.

---

By *ANTHONY SPARROW*, D. D. then  
Fellow of *Queen's College*, CAMBRIDGE, and  
afterwards Bishop of NORWICH.

---



---

L O N D O N:  
Printed for CHARLES RIVINGTON, 1722.

10142

10142

10142

10142

10142



CONFESSION of Sins, and the  
Power of ABSOLUTION.

---

*In Dei Nomine, AMEN.*

I JOHN i. 9.

*If we confess our Sins, he is faithful and  
just to forgive us our Sins, and to cleanse  
us from all Unrighteousness.*



IF we say that we have no Sin, we sin  
in saying so ; for we give God the  
Lye, (ψ. 10.) who by his Prophet  
hath said, *There is none that doth good,*  
and sinneth not, and by his Apostle,  
*That in many Things we offend all :* And we make  
our selves Liars, (ψ. 8.) *If we say, that we have*



no Sin, there is no Truth in us: Who can say I have made my Heart clean, I am pure from Sin? Prov. xx. If any proud Pharisee doth, he deceives himself, saith St. John. *Nam si non dixeris Deo quod es, damnat in te Deus quod invenit*; if we deny those Sins we have, God that sees them will condemn us for them. A vain-glorious Pharisee's God I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, &c. will not justify us before God. The poor Publican's humble Confession, with a God *be merciful to me a Sinner*, is the only Way to Pardon and Forgiveness. For if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.

IN which Words we have,

I. *CONFESSIO NIS Necessitatem*; without Confession, there's no Remission: If we confess our Sins, God will forgive them; not otherwise.

II. *CONFESSIO NIS Fructus*, the Fruits of Confession, viz.

FIRST, *Condonabit Deus*; If we confess our Sins, God will forgive us our Sins.

SECONDLY, *Purgabit ab omni iniquitate*; If we confess our Sins, God will purge us from all Iniquity; he will forgive us our Sins, *non imputando pœnam*, by remitting the Punishment due to them; and then, *purgabit maculam infundendo gratiam*, he will purge us from all Iniquity, by the Infusion of his Grace: And that,

I. *Quia fidelis*, because he is faithful; he hath promised, That whoso confesseth his Sins, and forsaketh

*saketh them, shall have Mercy, Prov. xxviii. 13.* So that if we confess our Sins, his Mercy will forgive them, and will purge us from all Iniquity, because he is faithful.

2. *QUIA justus*, Our blessed Saviour, by his Death and Sufferings, hath made a full Satisfaction for all our Sins, he hath paid an infinite Price, for a Pardon for all those, that will confess their Sins : So then, if we confess our Sins, he will forgive them, because he is *just*.

I. OF the first Part, *The Necessity of Confession* : *If we confess, God will forgive ;* not otherwise. Confession was always the Way to Absolution ; and never was Pardon promised, but upon these Terms, *if we confess*. Thus it ran in the Law : *And it shall be, when he shall be guilty in any of these Things, that he shall confess, that he hath sinned in that Thing : And the Priest shall make an Atonement for him concerning his Sin, Levit. v. 5.* Thus here in the Gospel ; *If we confess our Sins, God will forgive them.* This *si confiteamur* implies a *non nisi confiteamur* ; *If we confess our Sins, God will forgive them*, implies, that unless we confess, God will not forgive. Conditional Promises bind not to Performance, 'till the Condition be fulfilled : And such a Promise is this Pardon, here promised with an *If, If we confess*. Of Necessity therefore we must confess, if ever we desire to obtain the Pardon promised ; *Dum tacui inveterantur ossa mea*, saith the Psalmist : Psal. xxxii. 1. *Tacuit confessionem, non tacuit miseriam* ; he concealed not his Misery ; that he complained of all the Day long, and bitterly too ; his Complaint was Roaring ; *thro' my Roaring all the Day long* : Yet all this while he felt no Ease, (*for Day and Night thy Hand was heavy upon me, and my Moisture is like the*  
Drought

*Drought in Summer*) *quia tacuit confessionem*, because he concealed his Sins. At last he resolves to confess, *Dixi confitebor*; and presently came a Pardon: *I said I will confess my Sins unto the Lord, ψ. 5. and so thou forgavest the Iniquity of my Sin. Non vis ut ille damnet? Tu damna. Vis ut ille ignoscat? Tu agnosce*: If we would have God forgive us, we must condemn our selves; if we would have him pardon, we must confess. And a good Reason for it: Should we sin, and have a Pardon without confessing, it could not stand with the Wisdom of God; for so he should have lost the Honour of his Mercy. Had he not required of us *confessionem peccatorum*, he had never had *confessionem gratiarum*. God therefore, that he might be sure to have at least the thin Reward of Thanks for his Mercy, requires, that we should make known our Misery, before he would shew us his Mercy; that we should *confess* our Sins, before he would *forgive* us our Iniquities. Nor will every Confession serve the Turn: Not *Pharaoh's* hypocritical Confession, who in a Fit of Melancholy says, *I have sinned*, but as soon as the Hand of God was removed, is resolved to sin yet more: Nor *Saul's* slight Confession, only lest *Samuel* should dishonour him before the People, 1 *Sam. xv. 30.* like some in *St. Augustin's* Time, who, confident of their own Innocence, would yet with their Neighbours for Company say, *Forgive us our Trespases. Scio quia justus sum; sed quid dicturus sum ante homines?* For their Righteousness they were of the Pharisee's Mind, it was exact enough, they need not cry God Mercy; yet because other Publicans say their Prayers, they are content to say with them, *God be merciful unto us Sinners*, to avoid the Censure of Pride and Arrogance.



OTHERS again, worse than these, are free enough to confess their Sins, but it is with Pride and glorying. *Stulti, quasi per lusum, operantur iniquitatem*; they make a Sport of committing Sins, and then make a Jest of confessing them. This Confession is worse than their other Sins; for either they think there is no God to regard, which is flat Atheism; or which is worse, with them in the fiftieth *Psalm*, that he is full as bad as themselves, one that delights as much to hear their Impieties, as they joy either in acting or confessing them. No such Confession must we make, if we hope for Pardon. But our Confession must be better conditioned.

1. It must be *humilis, accusans nos ipsos*. We must accuse our selves, not laying the Blame on others.

2. It must be *pœnitens, & cum dolore*, with Grief and Sorrow for them.

3. *Integra & perfecta*, we must confess all our Sins we know, not willingly concealing any.

4. *Cum proposito obediendi*, with a Purpose of Obedience for the Time to come.

FIRST, our Confession must be *humilis & accusans nos ipsos*, acknowledging, not the Fact only, but the Guilt; confessing not only the Sin, but confessing it to be our own. *If we confess our Sins*, saith the Text.

1. *NOSTRA peccata, non naturæ*, our Sins, not laying the Blame on Nature.

2. *NOSTRA peccata, non Diaboli*, not with *Eve* shifting them off to the Devil.

3. *NOSTRA peccata, non Dei*, our Sins not making God the Author.

I. WE must confess our Sins, not laying the Blame on Nature. There were some in St. *Augustine's* Time, that when they were convinc'd of their Sins, answered thus for themselves, *Non mirum, si deditus sum fornicationi, quia talis creatus sum naturæ & fragilitatis*: No great Matter if I have committed Adultery, my natural Inclination tempted me to Lust; and no Wonder, if I commit Murther, my cholerick Disposition forceth me to Wrath. *Fæminarum Vox est*, as St. *Jerome* saith in another Case, it is a womanish Excuse, and a Cloak for our Sloth, to say, *I could not resist, the Temptation was so strong*; for we might resist, if remembring our Vow in Baptism, we would fight manfully; and it is not Want of Strength, but Want of Will, that makes us so easily vanquish'd. *Manichæus est, qui dicit hominem peccatum vitare non posse*; it was the Error of the *Manichees* to say, That a Man could not avoid Sin. *Nos vero didicimus*, saith St. *Jerome*; but we have learned from the constant Doctrine of the Catholick Church, *Hominem semper & peccare, & non peccare, posse*, that at all Times Man may sin, or not sin, if he will. Those natural Lusts and Passions, which are unavoidable, and those sudden Motions, which cannot be prevented, are not imputed to us; God doth not charge us with them. So saith St. *Chrysostom*, in opere imperfecto, upon these Words, *If a Man looks upon a Woman to lust after her, he hath committed Adultery in his Heart*: *Non si quis concupiverit secundum inevitabile desiderium carnis, sed si quis concupiverit secundum voluntatem animæ & consensum, statuens implere quod cupit, ille adulter est*. These natural Lusts are no Sins, if we check and stop them, before they exceed the Bounds of Reason: Then, and not until then; to wit, in God's gra-

cious Account, according to the Rule of the Gospel; are they counted Sins, when we freely cherish those Desires, and resolve to bring them into Act. And therefore, when we sin, we cannot justly accuse our natural Inclination, but our Wills: Our natural Inclinations may incline us to sin, but the Sin is ours by willingly consenting, *Rom. vii. 17, 20.* And therefore, if we will speak truly, we must confess our Sins, accusing our Selves, not our natural Inclination; that is the first.

SECONDLY, We must confess our Sins, acknowledging them our own, not putting them upon the Devil: The Devil may tempt us, he cannot force us to sin; if he could, we might justly plead, that they were none of *ours*, but his. But if the Devil had such Power, *St. James* would never have said, *Resist the Devil, and he will flee from you.* Tempt us he may, by propounding outward pleasant Objects to the Senses, and that is *tentatio exterior*: Again, he tempts by instilling secret Suggestions, and that is called, *Tentatio interior*: *Sed in potestate hominis est tentati non consentire.* Man hath Power, by the Grace of God, to resist those Temptations; and it is our Consent, that giveth Sin the Birth. The Sin therefore is not properly the Devil's, who only tempts to it; but *ours*, who freely consent, and commit it. He is some Way guilty of the Sin, because he is a Tempter, and therefore he had his Curse for it, *Gen. iii.* But to speak properly, we are the Sinners, that commit the Sin. And therefore the Devil's Curse freed not *Eve* from hers, *ŷ. 16.* Nor must we think to excuse our Selves by saying, *The Devil did tempt me, and I did eat*; but since the Sin is *ours*, we must in Humility confess it. *Si confiteamur peccata nostra, non Diaboli*; If we confess

X



*fess our Sins*, not shifting them off to the Devil; that is the second.

THIRDLY, We must confess *our Sins*, not making God the Author. *Confitebor adversus me iniquitates meas Domino*, Psal. xxxii. *I will confess my Sins unto the Lord*; but *against my self*, not against him. St. *Augustin* on this Place complaineth of some in his Time, that would confess their Sins, but against God, not *against themselves*. When they were told of their Faults, they would reply, *Deus hoc voluit, quid ego feci?* God would have it so, and how could I help it: Without his Grace, we cannot avoid Sin; and therefore if he will not preserve us by his Grace, we that can do nothing without it, what Offence do we commit? wherein are we to blame? I wish there were not some amongst us of this Mind, who, tho' they will not in plain Terms, yet *per circuitum*, in Effect, say full as much. But let them hear what St. *Augustin* says; *Licet nil consequi possis sine misericordia illa, quam repellis, potes tamen liberè tenere gratiam, qua retinente potes evitare culpam*: Altho' we cannot of our Selves avoid those Sins, without the Grace of God; yet we might, if we would, have that Grace, which would enable us to avoid them. *Non ideo non habet homo gratiam, quia Deus non dat, sed quia homo non accipit*: And if Man hath not this Grace of God, the Fault is not in God, who freely offers, and invites us to it; but in our Selves, who wilfully refuse it, and put it from us. *Idcirco culpa nostra est, quia fugimus gratiam*; therefore when we sin, the Sin is *ours*, who flie that Grace, which followeth us, and never leaves us but with Grief: *Quoties volui, & nolulistis!* Say not thou therefore, *he hath caused me to err*; for he hath no Need of the sinful Man, Eccles. ii. And

And let no Man say, *he is tempted of God*; for God cannot be tempted to Evil, neither tempts he any Man; but every Man is tempted, when he is drawn away of his own Lusts: Then when Lust hath conceived, it brings forth Sin. St. Jam. i. 14. Since then our Lust conceives the Sin, we must needs own it, and confess. If we confess truly, that the Sin is ours, not God's, accusing our Selves, not making God the Author: And that is the third.

THE second Condition of our Confession is, it must be *pœnitens & cum dolore*. It is not enough to say, I have sinned; but with St. Peter we must go and weep. The Saints of God did so: Job's Eyes poured out Tears to God, Job xvi. 20. David's Eyes gushed out a Flood of Waters, which made his Bed to swim, Psal. vi. 6. Mary Magdalen wept Tears enough to make a Bath for our Saviour's Feet; and St. Ambrose telleth us of some in his Time, that did *fulcare frontem lachrymis*, that furrowed their Face with their Tears. Weeping and Tears were then in Fashion. Sozomen tells us, in his seventh Book and sixteenth Chapter, that the Penitents then did *cum planctu & lamentatione semet ipsos in terram pronos projicere*: that they lay prostrate upon the Ground weeping and sighing, as unworthy to look up to Heaven, till the Bishop came and raised them up. But this publick *ἐξομολόγησις* is out of Fashion now, and it were vain for me to persuade to it. Job's Tears, David's Rivers of Water, Mary Magdalen's Weeping are good Patterns for us now: Or if that be too much, if our Eyes cannot with Job pour forth Tears, nor with David gush out Rivers of Water; *nonne stillabit oculus noster*, shall not our Eye afford one Drop or twain? There is no Sin so small, but would fetch a Sigh from our Heart, and a Tear from our Eye; if we well considered,

whom it offended. *It grieves the holy Spirit*, Eph. iv. 30. and shall not we grieve, for grieving him? It made our blessed Saviour *sigh*, and *sweat*, and *bleed*, and *die*; and shall not we sigh for that, which made him die? It grieves our heavenly Father: He is *sorry for our Offences*; and shall not we mourn for that which makes him sorrowful? If we do not, our Confession is not right, nor as it should be; and in vain do we hope for Pardon, for such a dry and dull Confession. It is true, *if we confess our Sins*, God will *forgive* them; but not unless we confess, *pœnitenter & cum dolore*, with Grief and Sorrow: And that is the second Condition of true Confession, it must be *pœnitens & cum dolore*, with Grief and Sorrow for our Sins.

3. OUR Confession must be *integra & perfecta*: We must not confess by Halves, acknowledging some, and concealing others, but freely all that we can remember. *He that saith, he hath no Sin, hath no Truth in him*, saith St. John: And he that denies any one Sin, that he knows he hath committed, hath but little Truth in him; and the God of Truth will not pardon such, as will not speak the Truth from their Heart. All our Sins therefore must be confessed; *omnia venialia, omnia mortalia*, so say the *Casuists*: All Sins of Weakness, all Sins of Presumption, all must be confessed, if we would have God to pardon all. *Scio Deum inimicum omni crimini: Quomodo ergo, qui crimen reservat, de illo recipiet veniam?* God is an *Enemy* to every Sin, and will not pardon any, if we willingly conceal but one. His Pardon is general, he never forgives one Sin, but he forgives all; and our Confession must be answerable, we must confess not one, but all, that after diligent Search and Examination we find we have committed. For secret Sins, that have slipped out of our Memory, and  
 † cannot



cannot be recalled, God does not require a particular Confession, but a general Acknowledgment in Grofs is enough : *Lord, cleanse thou me from my secret Sins*, wipes off all those. But the *Casuits* put a Case, What if we be doubtful, either first of the Fact, whether we have committed it or not? We fear we have, but cannot certainly be resolved : Or secondly of the Guilt ; the Fact we confess, but cannot with all our Skill determine, whether it be a Sin or not. Willingly we would confess, if we thought it were a Sin, but cannot be resolved of that. Shall we now in Humility downright confess, that we have offended ? No. *Deus non agnoscit mendacem istam humilitatem : God likes not that false Humility. Cum humilitatis causa mentiris, si non eras peccator antequam mentireris, mentiundo efficeris quod vitâras.* This very Confession against our Conscience makes us Sinners, if we were none before. What then? shall we deny it ; and say, we have not sinned ? No ; that is full as bad, or worse. The *Casuits* give us this Rule, since the Sin is *doubtful*, confess it so. If we question the Fact, and cannot remember that, yet fear lest we have committed it, confess it with a *si feci* ; if I have done it, *Lord, pardon thy Servant in this Thing.* Again, if we remember the Fact, but doubt the Guilt, and cannot with all our Diligence be resolved, whether it were a Sin or not, confess it then with a *si peccavi* ; if it be a Sin, which I have committed, then *Lord, be merciful to me a Sinner.* Thus they teach, and not without Ground : For in Confession we are Witnesses against our Selves before the Throne of Justice ; and therefore must say, what Witnesses are bound to speak, the whole Truth, and nothing but the Truth, as God shall help us. And this is the third Qualification of our Confession ; it must

be *integra & perfecta*; we must confess all our Sins, not willingly concealing any.

4. OUR Confession must be *cum proposito obediendi*, with a Purpose of Obedience for the Time to come. Not every one that confesseth, but *he that confesseth, and forsaketh his Sins, shall have Mercy*, Prov. xxviii. As good say Nothing, as say I have sinned, unless we resolve to do so no more. *Nil prodest homini confiteri, si mens ab iniquitate non revocetur*: It is to no Purpose to confess our Sins, unless we resolve against them for the future. And as we confess, that we have turned from God by sinning, so we must profess our Purpose of turning to God by Obedience. *Against thee, thee only have I sinned*, saith the Psalmist, *Psal. li. 4.* there is his Confession of his Sin. *Create in me a clean Heart, O God, and renew a right Spirit within me*, *ÿ. 9.* that speaks his Purpose of Obedience. *Lachrymavit Ephraim*, there is his Contrition: *Converte me Domine & convertar*, there is his Desire of Conversion and Obedience, *Jer. xxxi. 18.* Actual Amendment, good Works done; these are the worthy Fruits of penitent Confession, no Parts of it: But *votum obediendi*, a Purpose of Amendment, a Resolution of doing good Works, is no Fruit, but an integral Part of this Confession. And therefore we never find any Man in the Way of Penance, confessing his Sins, but ever his first Question is, *Quid faciam?* What must I do? St. Paul's first Words when he began. *Quid oportet me facere?* The Goaler's first Words, when he began to repent. *What shall we do?* say all the People to St. John, when they came to the Baptism of Repentance. The Light of Reason prompts us, that as we have wronged God, and displeased him by doing amiss; so must we endeavour to appease him, and make him amends by  
doing

doing well. As we have dishonoured him by our Sins, so we must endeavour a Restitution, and glorify him by our good Works; and he confesseth not aright, that wants this Resolution: For true Confession is not without hearty Contrition, and Contrition includes a Vow of Obedience. St. Paul teaches so much: *Godly Sorrow*, saith he, *operatur timorem*, it works a Fear of offending him, whom we grieve to have offended already; and *operatur vehemens desiderium*, it works an earnest and hearty Desire to please and content him, whom we sorrow that we have displeased and injured. 2 Cor. vii. 11. Here is a Fear of Displeasing, and a Desire of doing well, both which make up perfect Obedience, and both these in this *Godly Sorrow*, *which worketh Repentance*. So then he that fears not to offend, that desires not to please, never sorrowed from his Heart; and he that thus never sorrowed, never truly confessed: For true Confession implies Contrition, and so by Consequence a Purpose of Obedience, Job vii. 20. *Peccavi, quid faciam tibi?* It is the Language of every true Penitent: *I have sinned, what shall I do unto thee, O thou Preserver of Men?* If Burnt-Offerings were desired, he would spare no Cost: *Thou desirest no Sacrifice, else would I give it thee.* Psal. li. If Labour and Service will content, he will refuse no Hardship: *Fac me mercenarium*, saith the Prodigal; *Father, I have sinned, and am no more worthy to be called thy Son, make me as an hired Servant*; set me to Task, I will willingly bear the Heat and Burthen of the Day, to regain thy lost Favour: Or else, *dic quid faciam, Domine?* Let God but say what he would have done, and he is resolved, whatsoever God shall command, that will he hear and do. And this is the last Condition of Con-



cession ; it must be *cum proposito obediendi*, with a Purpose of Obedience.

THUS have we seen the Nature of Confession, and by that learn, how to confess. *Sed ubi Confessarius ?* Where's a Confessor all this while ? Where is any to take our Confessions ? Here is none in the Text to confess to, if we had a Mind to it. None indeed expressly named, but here is one plainly enough described ; here is one, that can pardon our Sins, that can purge us from all our Iniquities ; and to whom can we better confess, than to him, that hath the Power of Absolution ? Would you know, who this is ? *I, even I*, saith God, *am he, who blotteth out all your Iniquities, and that forgiveth your Sins*, Isa. xliii. 25. To him, even to him, then let us confess : Be sure, this is necessary, and no Pardon to be hoped for, unless we confess to him at least. But there is another Confessor, that should not be neglected. *Qui confiteri vult, ut inveniat gratiam, quærat Sacerdotem scientem solvere & ligare*, saith St. *Augustin* : He that would be sure of Pardon, let him seek out a Priest, and make his humble Confession to him ; for God, who alone hath the prime and original Right of forgiving Sins, hath delegated the Priests his Judges here on Earth, and given them the Power of Absolution ; so that they can, in his Name, forgive the Sins of those, that humbly confess unto them. But is not this *Blasphemy*, said the Scribes once ? Is it not *Popery*, say some with us now ? Take the Counsel, that is given in *Job*, cap. viii. v. 8. *Enquire of the former Generations ; ask the Fathers, and they shall tell thee.*

ASK then St. *Chrysostom*, and hear what he saith, in his fifth Homily upon these Words of *Isaiah*, *I saw the Lord sitting upon a Throne. What is comparable*

comparable, saith he, to the Power of the Priest, to whom Christ hath said, *Whatsoever ye shall bind on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth, shall be loosed in Heaven!* Ἀπὸ τῆς γῆς τὴν ἀρχὴν τῆς κρείσεως λαμβάνει ὁ οὐρανός, ἐπειδὴ ὁ κριτής ἐν τῇ γῇ κἀθίηται, ὁ δεσπότης ἐπ' αὐτῇ τῷ δαδῶ, καὶ ἀπερ' αὐτὸν ἔτι καὶ κάτω κρίνει, τὰ ὅσα ἐκρίθη ἄνω κυροῖ. *Heaven waits, and expects the Priest's Sentence here on Earth: For the Priest sits Judge on Earth; the Lord follows the Servant, and what the Servant binds or looses on Earth, shall not err, that the Lord confirms in Heaven.* Words so clear for the judiciary formal Absolution of the Priest, as nothing can be said more plain. Please you next to inquire of St. Jerome, who is said to be the Patron of that Opinion, that holds the Priest's Power barely declarative, and so indeed none at all: Yet he speaks home, in his Epistle *ad Heliodorum, de Vita solitaria*. God forbid, saith he, *that I should speak a Word amiss against the Priests, qui sacro ore Corpus Christi conficiunt* (that is in the holy Eucharist) *per quos nos Christiani sumus*; (that is in Baptism) *qui claves regni cælorum habentes, quodammodo ante diem judicii judicant*; that is by remitting or retaining Sins. He that can construe *judicant*, and understand what it signifies, needs no Comment upon the Words. Hear next, what St. Gregory the great says, in his 26<sup>th</sup> Homily upon the Gospels. *Apostoli principatum supremi judicii sortiuntur, ut vice Dei quibusdam peccata retineant, quibusdam relaxent.* The Apostles, and in them all Priests, were made God's Vicegerents here on Earth, in his Name to retain and forgive Sins, not declaratively only, but judicially. *Animarum judices fiunt*, as he goes on, *they are made the Judges of the Souls of Men, casting the Obstinate down to the Gates of Hell,*  
by

by the fearful Power of Excommunication, and lifting the Penitent into Heaven by the blessed Power of Absolution. And he is no better than a Novatian that denies it; saith St. Ambrose, in Ps. xxxviii. I could name more Fathers, as St. Augustin, St. Cyprian, and others; but I spare. These I have named are enough, to give Testimony of the former Generations; Men too pious to be thought to speak *Blasphemy*, and too ancient to be suspected of *Popery*.

BUT to put all out of Doubt, let us search the Scriptures; look into the xx<sup>th</sup> of St. John, v. 23. *Whosoever Sins ye remit, they are remitted unto them, and whosoever Sins ye retain, they are retained.* Here is plainly a Power of remitting Sins granted to the Priest, by our blessed Saviour. Nor can it be understood of remitting Sins by *preaching*, as some expound it, nor by *baptising*, as others guess: For both these, *preach* and *baptise*, they could do long before; but this Power of remitting they received not till now, that is, after his Resurrection. That they could preach and baptise before, is plain; *preach* they might, they had a Licence for it, St. Matt. x. 7. *As ye go, preach, saying, &c.* And *baptise* they could, and did, John iv. 2. *Though Jesus himself baptised not, but his Disciples.* But this Power of Remission in the Text they received not till now, that is after his Resurrection; as appears, first by the Ceremony of *Breathing*, by that signifying, that then he infused that Power into them, which he bid them receive: And secondly, by the Word *Receive*, which he could not properly have used, if they had been indued with it before. So then it is not the Power of preaching or baptising, which is here given to the Apostles; but as the Fathers interpret the Place, a *peculiar Power of pronouncing, as God's deputed Judges, Pardon and Remission*



*Remission to the Penitent ; a Power of absolving from Sins, in the Name of God, all such as penitently confess unto them. A Form of which Absolution our holy Mother the Church hath prescribed in the Visitation for the Sick.*

HE then, that assents to the Church of *England*, or believes the Scriptures, or gives Credit to the ancient Fathers, cannot deny the Priest the Power of remitting Sins. And since he can, in the Name of God, forgive us our Sins, good Reason we should make our Confession to him. Surely God never gave the Priest this Power in vain : He gave it for our Benefit, and expects, that we should do the best we can, to make use of it. Having ordained in the Priest the Power of Absolution, he requires that we should use the best Means we can, to obtain the Blessing. Now the only Means to obtain this Absolution, is our Confession to him. The *Priest* may not, nay cannot absolve any, but the Penitent ; nor can he know their Penitence, but by their outward Expression. It is God's Prerogative to know the Thoughts of the Heart ; the Priest's Eye cannot pierce so far ; he only reads the Sorrows of our Hearts by our outward Confession, without the which we cannot receive, nor he give, the Benefit of Absolution. *Pœnitentiam igitur agite, qualis agitur in Ecclesiâ* : Confess, as the Church directs us ; confess to God, confess also to the Priest ; if not in private, in the Ear, since that is out of Use, (*male aboletur*, saith a devout Bishop, it is almost quite lost, the more's the Pity ;) yet however, confess as the Church appoints, publicly before the Congregation, that so we may, at least by this, reap the great Benefit of Absolution. And if we slight this, hear what *St. Augustin* says, *Tom. 10. Hom. 49. Nemo sibi dicat, Occulte ago, quia apud Deum ago, &c.* Let  
no

no Man flatter himself, and say, *I confess in private to God; and God, that knows my Heart, will pardon me, tho' I never at all confess to the Priest.* Ergo sine causa dictum esset, *Quæ solveritis in terra, &c.* Hath God in vain said, *Whose Sins ye remit, they are remitted? Hath God in vain given the Priest the Power of the Keys? Frustramur ergo verbum Dei? Shall we, by our wilful Neglect, go about to make void the Promise of Christ? God forbid! If we have offended this Way already, præveniamus judicium Dei per confessionem; the only Way to prevent the terrible Judgment of the last Day, is timely to confess our Sins to God, and to the Priest.* For, if we confess in Humility our Sins, with Grief and Sorrow for them; if we confess them faithfully, not concealing any, with a Purpose of amending our Lives: Be our Sins what can be, they cannot be so great, so grievous, but God will forgive them.

SAINT *Ambrose* doubts not, but *Judas's* Sin, as great as it was, might have been forgiven, if he had confessed to his Saviour, as he did to the *Jews, I have sinned in betraying innocent Blood.* Say not then with *Cain, My Sin is greater, than can be forgiven:* For if thou canst confess it aright, never fear Forgiveness, unless thou conceivest (which is impossible) that it is greater, than either the Truth or Justice of God. For if we confess our Sins, he is faithful, and just, to forgive us our Sins, saith the Text. Nor say, I have sinned too often to be forgiven; *Numerus non vincit gratiam,* the Number of our Sins cannot exceed his Mercy: If we have sinned a thousand Times, let us confess as oft; and he that hath commanded us to forgive our Brother, as oft as he shall repent, will certainly forgive us.

THE Text is not, if we confess *once or twice* he will forgive us, but indefinite, *if we confess our Sins*, how great soever, how often soever committed, *he is faithful and just, to forgive us our Sins*. If we with the Prodigal confess, *Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son*; the Father of Mercies will behold us with the Eye of Pity, will melt us with his Grace, embrace us with the Arms of Mercy, will own us for his Sons, and cloath us with the Robes of Righteousness; and lastly, will *slay the fatted Calf*, that we may eat and be merry. Our blessed Saviour, who was slain from the Beginning of the World, shall be slain, as it were, afresh in the Sacrament, that we *eating his Flesh, and drinking his pretious Blood*, may be made merry with the Taste of those Joys here, with which we shall be fully satisfied hereafter. *Amen.*

*TO God the Father, God the Son, God the Holy Ghost, be all Honour and Glory, Praise and Thanksgiving, both now and evermore, Amen.*





# A T A B L E O F

## TEXTS of SCRIPTURE,

More or less explained, or alleged for  
the Illustration and Vindication of our  
CHURCH LITURGY.

<i>Chap.</i>	<i>Ver.</i>	<i>Pag.</i>	<i>Chap.</i>	<i>Ver.</i>	<i>Pag.</i>
GENESIS.			JOSHUA.		
i.	26.	133	i.	5.	230
iv.	4.	166	1 SAMUEL.		
xiv.	18, 19.	251	ii.	29, 30.	206, 208
xviii.	1, 2.	133	xv.	22.	6
xx.	7.	50	2 SAMUEL.		
xxii.	9.	235	vii.	7.	235
xxviii.	17.	240	1 KINGS.		
	22.	235, 238	viii.		236
xxxii.	26.	182	2 KINGS.		
EXODUS.			ii.		120
xii.		107, 108	1 CHRONICLES.		
xiv.		108	xxix.	14.	166
xx.	5.	4	2 CHRONICLES.		
	24.	238	vi.	38.	247
xxv.	2.	166	vii.	6.	34
xxviii.	2.	249		15.	238
xxix.	38.	2, 3, 4, 5	xxix.	30.	229
		7, 9, 235, 238	NEHEMIAH.		
LEVITICUS.			iv.	6.	163
x.	1.	5	viii.	8.	162
xvi.	17.	64		10.	66
xxiii.		171	PSALMS.		
	15.	128	ii.		105
	34.	66	viii.	1.	121
NUMBERS.			xv.		ibid.
vi.	22.	58	xix.	1.	75
xxviii.	6.	3	xxi.		121
DEUTERONOMY.			xxii.		124
x.		120	xxiv.	7, 8, 9, 10.	19, 122
xvi.	16.	168	xxvi.	6.	162
					<i>Chap.</i>

# A T A B L E.

Chap.	Ver.	Pag.	Chap.	Ver.	Pag.
	16.	237	JOEL.		
xxviii.	2.	29	ii.	15.	66
xl.		130		17.	157
	3, 5.	75	ZACHARIAH.		
	14.	204	viii.	19.	95
	16.	150	MALACHI.		
xlvi.		130	i.	6.	46
	6.	33	S. MATTHEW.		
lv.	15.	47	ii.	11.	167
lvii.		105, 106	iii.	16, 17.	134
lviii.	8.	258	v.	23.	161, 166, 167
lxvi.	11.	166, 168		19.	167
	18.	10	vi.	14.	210
lxviii.	18.	122, 123	viii.	2, 25.	47
lxix.	5.	124	ix.	15.	207
lxxi.	5.	232	x.	13.	58
lxxxv.		75		32.	40
lxxxix.		76	xii.	50.	36
xcv.		21	xviii.	19.	6
civ.		130	xxi.	1.	73
cviii.		123, 124		13.	235, 238
cv.	28.	259	xxv.	13.	83
cx.	3.	76		30.	32
cxii.		106		40.	212
cxiii.		ibid.		43.	223
cxiv.		107	S. MARK.		
cxviii.	26, 27.	ibid.	ii.	20.	105
cxxi.		229, 230	x.	13, 14, 15.	185
cxxxiv.	2.	34	xx.	25.	157
cxxxviii.		207	xvi.	5.	249
cxli.	2.	7	S. LUKE.		
cxlv.		130	i.	14, 36.	152
ECCLESIASTES.			iii.	22.	85
v.	2.	9	x.	5.	58, 209
ix.	8.	128	xi.	27.	35
ISAIAH.			xiv.	24.	179
vi.	3.	25	xvi.	9.	212
lxi.	10.	129	xviii.	{ 10, 11, 12, } { 13, 14. }	156
lxvi.	21.	253	xix.	42, 44.	272
JEREMIAH.			xxi.	28.	34
xxiii.	5, 6, 7.	139	xxii.	30.	180
xxxiii.	18.	253	xxiv.	34.	104
EZEKIEL.			S. JOHN.		
xxxiii.	14, 15.	211	i.	40, 41.	147
HOSEA.			ii.	11.	85
xi.	1.	124			Chap.

# A T A B L E.

Chap.	Ver.	Pag.	Chap.	Ver.	Pag.
v.	14.	14	vi.	16.	38
vi.	51.	112	COLOSSIANS.		
x.	1, 2, 3, 4.	56	ii.	16.	252
xvi.	7.	125		11.	253
	23.	52	iii.	16.	32
xx.	22, 23.	3, 11, 12, 15, 214, 315	1 TIMOTHY.		
ACTS.			i.	16.	147
i.	11.	124	ii.	1, 2, 3. 4, 8, 55, 156	208
ii.	3.	127		15.	208
	38.	201, 202	2 TIMOTHY.		
	42.	4	iv.	22.	42
viii.	17.	199	TITUS.		
xi.	18.	158	iii.	5.	198
xiii.	3.	95	HEBREWS.		
xxi.	24.	109	i.	14.	153
ROMANS.			iii.	13.	172
v.	18, 19.	183	v.	1.	49, 64
viii.	17.	197	vi.	2.	199, 202
	26.	24, 60		4.	128
x.	9.	39	vii.	7.	57
xiii.	11.	73	viii.	3, 4.	49
xv.	6.	2	x.	19.	119
1 CORINTHIANS.			xiii.	5.	230
ix.	25.	103		17.	289, 293
x.	16.	185	JAMES.		
	18.	174	v.	14, 15.	222
xi.	16.	175		16.	62
	34.	176	1 PETER.		
xii.	4.	127	iii.	21.	197
	8, 9.	199	2 PETER.		
	13.	193	i.	4.	189
xiv.	40.	4		20.	184
2 CORINTHIANS.			1 JOHN.		
v.	20.	49	iii.	1.	46
viii.	12.	247		15.	183, 184
xi.	2.	204	iv.	6.	38
GALATIANS.			v.	7.	133
iv.	4.	81	REVELATIONS.		
v.	1, 2.	252	iv.	8.	129
EPHESIANS.			xv.	6.	249
iv.	8.	119, 120	xix.	8.	129
	12, 13.	12	<i>In the Apocrypha.</i>		
v.	25, 26.	208, 184	Wisd. i.	5, 6, 7.	129
	32.	207, 208	Eccl. xviii.	23.	9
			l.	19.	20





# THE INDEX.

## A.



**RENUNTIATIONS** in Baptism, in the primitive Church, what, p. 187, 188. not absolutely necessary, p. 190.

**Absolution** the Power of, in what Sense given by Christ to the Church, p. 11, 314. the internal Effects of it, *ibid.* in what Sense exercised by the primitive Church, p. 12, 16, 17. the three Forms of it in our Liturgy, p. 14, 15. they are all in Sense and Virtue the same, p. 15, 16. why pronounced by the Priest alone standing, p. 11, 16. the Sense of the Fathers concerning its Efficacy, p. 11, 12, 313, 314. that Form of it, which is in the Visitation of the Sick, vindicated, p. 16, 17. not only declarative, but authoritative, p. 11, 12, 16, 313, 314, &c. to deny this, rank Novatianism, p. 13, 314.

**Advent-Sundays**, why so called, p. 72. of their Collects, Epistles, and Gospels, p. 73, 74.

**All-Saints-day**, for what Reasons observed, p. 153.

**Alms-giving**. See Offerings.

**Altar**, in what Part of the Church it antiently stood, p. 242. none of the Laity allowed to approach it, *ibid.* a most proper Name for the holy Table, p. 243. it is so called in the New Testament, *ibid.* the great Veneration, in which it was held by the primitive Christians, p. 245, 246. the Practice of our Church concerning it, since the Reformation, *ibid.* its Glory antiently veiled in Lent, p. 92.

# The INDEX.

- Ambon of the Church, what, p. 241.*  
*Amen, what it signifies, p. 234. to be said by every Communicant at the receiving the Bread and Wine, p. 176. its Sense in the Communion, p. 233.*  
*St. Andrew's Day, why first in the Course of Holy-days, p. 147.*  
*Angels, a Feast in memory of them, why observed, p. 153.*  
*Annuntiation of the blessed Virgin, its Antiquity, p. 149.*  
*Answers of the People in the public Service accounted for, p. 47.*  
*Apocrypha, when, and on what Account appointed for Lessons, p. 31. may lawfully be read in Churches, p. 32.*  
*Ascension Day, the Blessings thereon commemorated, p. 119. its proper Lessons explained, p. 120. its proper Psalms expounded, p. 121, 122, 123. of its Collect, Epistle, and Gospel, p. 124, 125. how early it was observed, p. 125.*  
*Ash-Wednesday, why Lent begins on that Day, p. 92. why so called, p. 93. the Discipline of the ancient Church on that Day, ibid. how supplied by the Church of England, ibid. and p. 233.*  
*Athanasian Creed, when to be used, and why, p. 41.*

## B.

- Baptism, its Necessity and Efficacy, p. 183, 196. is to be administered to Infants, p. 185, 186. in the primitive Church given chiefly at Easter and Whitsuntide, p. 113, 115. and commemorated annually, p. 115, 116. what Respect our Church has in her Paschal Service to these ancient Customs, ibid. trine Immersion the primitive Form of Baptism, and why, p. 191, 192. in Cases of Necessity it is lawful to baptise in private, p. 194.*  
*Baptised antiently came to Church in white Vestments, with Lights before them, p. 113.*  
*Blessing, by whom to be pronounced, p. 57. how to be received, ibid. the Efficacy of it, p. 58. why the Priest at pronouncing it antiently came down from the Altar, p. 182.*  
*Bible, when first divided into Chapters, p. 272. when into Verses, ibid.*  
*Bidding of Prayers before Sermon, an ancient Usage, p. 165. the Practice of our first Reformers, ibid. the contrary Practice attended with fatal Consequences, p. 164.*  
*Bishops, the chief Pastors under Christ, p. 56. the inferior Clergy their Curates, ibid. why the Bishop, if present, is to give the Blessing, p. 57. he is the only proper Minister of Confirmation, p. 197.*  
*Bread and Wine in the Eucharist, when, and by whom, antiently placed on the Altar, p. 161. wherein the Consecration of them consists, p. 173. the Remainder, after the Communion, how to be disposed of, p. 180. daily Bread in the Lord's Prayer interpreted by the Fathers of the Bread in the Eucharist, p. 177.*

# The I N D E X.

- Bride to be given away by her Father or Friend, p. 204. *the Antiquity and Reason of this Custom*, *ibid.*
- Burial, and the Rights thereof explained, p. 224, 225. *they are an evident Testimony of our stedfast Belief of the Resurrection*, p. 226, 227. *the Communion formerly given at Burials*, p. 227. *an old Office for it at the end of the Latin Liturgy, in Queen Elizabeth's Reign*, p. 274.

## C.

- Candlemas, *whence so called*, p. 149. *the Procession formerly used on this Day*, p. 148, 149. *the Reasons of observing this Feast*, p. 148. *the Antiquity of it*, p. 149.
- Canticle, *what*, p. 273.
- Chancels, *why so called*, p. 241. *a Description of the primitive Form of them*, p. 242, 244. *how to remain as in Times past*, p. 239, 246.
- Charles I. *an Account of his Martyrdom*, p. 264, 265, 266.
- Charles II. *an Account of his Restoration*, p. 267, 268, 269.
- Choir in the primitive Church, *what*, p. 241, 242.
- Chrisoms worn seven Days after Baptism, p. 114.
- Christmas-day, *its proper Psalms explained*, p. 75, 76. *the admirable Frame of the Service for this Day*, p. 76. *the Antiquity of its Observation on Dec. 25*. p. 77.
- Church, *a Definition of it*, p. 56. *Mother-Church, what*, p. 192.
- Churches, *the building of them directed by the Light of Nature*, p. 135, 136. *the universal Practice of Heathens, Jews, Christians*, *ibid.* *of the solemn Consecration of them*, p. 236, 237. *the Fitness and Benefit thereof*, *ibid.* *the ancient Form of the Church*, p. 239. *our Prayers there more acceptable, than in private*, p. 238.
- Churching of Women, and the Rites thereof, p. 228, 229. *where the Woman is to kneel*, p. 228. *why she ought to be veil'd*, *ibid.* *in what Part of the Service she is to be church'd*, p. 232. *of the Offerings required of her*, *ibid.*
- Circumcision, *the Feast of, why observed*, p. 81. *why it hath no Fast before it*, p. 82, 84.
- Clerks, *who meant by them*, p. 273.
- Collects, *why so called*, p. 50. *by whom compos'd, and how primitive*, p. 51, 52. *the Object of them*, p. 52. *their Form*, p. 53. *why divided into so many short Prayers*, *ibid.* *the Subject of them*, p. 53, 54. *of the Collect for Peace*, p. 55. *of that for Grace*, *ibid.* *of that for the King*, *ibid.* and p. 156. *of that for the Church*, p. 56. *why it begins, Almighty God, who alone workest great Marvels*, p. 56, 57.



# The INDEX.

- Collects from *Septuagesima to Easter*, p. 102, 103. of those from *Trinity-Sunday to Advent*, p. 144, 145, 146.
- Commandments, the Repetition of them in the Communion-Service, useful and pious, p. 156. those, who oppose it, censured, *ibid*.
- Commemorations, what they were, p. 270.
- Communion, the Occasion and Design of the Office, p. 233. an useful penitential Service, *ibid*. the Design of the Curses in this Office, p. 234. the Amen at the End of them explained and vindicated, p. 233, 234.
- Common-Prayer, why set and prescrib'd, p. 1. ought to be the same in the whole national Church, p. 2. such set Forms in the Apostles Days, p. 4. the Prescription of particular Forms left to the Governors of the Church, p. 3. 4. all other Forms strange Worship, p. 5.
- Communicants are to give in their Names to the Minister over Night, p. 157.
- Communion-Service, why so called, p. 154. why part of it is read, when there is no Communion, *ibid*. why called the second Service, p. 155. the Time, when it is to be said, p. 157. the Place where, p. 158. it consists of four Parts, p. 155. the antient Order thereof, p. 160, 161. antiently given at Funerals, p. 227.
- Communion of the Sick, agreeable to the Practice of the primitive Church, p. 213, to p. 221. how much of the Communion Service is then to be used, p. 224.
- Communion-Table. See *Altar*.
- Confession, why placed at the beginning of the daily Service, p. 10. to be said with an humble Voice, *ibid*. and by all the Congregation, and why, *ibid*.
- Confession private, the Benefit and Advantage of it, p. 312, 313, 315. the only Means to obtain Absolution, p. 315. the great Danger of neglecting it, p. 316.
- Confirmation, to whom it is to be administred, p. 195. to be administred only by the Bishops, p. 197. the Office for it explained, p. 198. administred by the Apostles, not so much for its miraculous, as ordinary Effects, p. 199. design'd for a standing and perpetual Ordinance, p. 202. of what Use and Benefit, p. 200, 201. a Fundamental, p. 202. a Godfather necessary to be witness to it, p. 197. Imposition of Hands an essential Rite in it, p. 197, 198. not absolutely necessary to confirm the Benefits of Baptism, p. 196.
- Consecration of the Elements in the Eucharist, wherein it consists, p. 173, 174. of the Water in Baptism, p. 184. not absolutely necessary, p. 185.
- Consecration of Churches. See *Churches*.
- Creed, Apostolic, on what occasion composed, p. 37. to be said twice daily, agreeable to primitive Practice, p. 38. the many Advantages of frequently repeating it, p. 39. why repeated by Priest and People, p. 46.

# The INDEX.

p. 46. *why said standing*, *ibid.* See Athanasius and Nicene.  
 Cross in Baptism, *the Antiquity and Meaning of it*, p. 193. *why made upon the Forehead*, *ibid.*  
 Curates, *who*, p. 56.

## D.

Dipping. See Baptism.  
 Diptychs, *what*, p. 250, 271.  
 Dominica in Albis, *what Sunday so called, and why*, p. 114.  
 Dominica refectionis, *which*, p. 97.  
 Dominica vacans, *which, and why so called*, p. 140.  
 Doxology, *why sometimes added to the Lord's Prayer, sometimes omitted*, p. 18. See Gloria Patri.

## E.

East, *why the primitive Christians turned that Way in their Worship*, p. 28. *the Conformity of the Church of England thereto*, p. 28, 29, 30. See Altars, Chancels.  
 Easter, *a Rule for finding it*, p. 110. *differently observed in different Churches*, p. 109. *the Decree of the Council of Nice concerning it*, *ibid.* *the Reasons of that Decree*, p. 109, 110. *the Antiquity of this Feast*, *ibid.* *antiently solemnised for fifty Days together*, p. 111, 112.  
 Easter-day, *the greatest of Feasts*, p. 104. *its special Hymn explained*, *ibid.* *its proper Psalms*, p. 105, 106, 107. *its Lessons*, p. 107, 108. *its Collect, Epistle, and Gospel*, p. 108.  
 Easter-Eve. See Eves.  
 Easter-Monday and Tuesday, *why observed*, p. 111.  
 Ejaculations, *their Use and Excellence*, p. 47.  
 Elements in the Eucharist, *how consecrated*, p. 173, 174.  
 Ember-Weeks, *what they are, and why so called*, p. 94, 95, 96, 273. *the Reason of their Institution*, p. 95. *why the Wednesday, Friday, and Saturday in them kept*, *ibid.* *how strictly to be observed*, *ibid.* *how antient in the English Church*, p. 96.  
 Epiphany, *used antiently for Christmas-day*, p. 84. *yet a distinct Festival*, p. 85. *its Antiquity*, *ibid.* *a threefold Manifestation of Christ thereon commemorated*, *ibid.*  
 Epistles, *their Antiquity*, p. 69. *their Fitness to the Days, for which they are appointed*, p. 69, 70. *of those from Trinity to Advent, and the Reason of their Choice, from* p. 135, *to* p. 147.  
 Eucharist. See Communion Service, Lord's Supper.  
 Eves, *to what End observed*, p. 82. *why annexed to some Festivals, and not to others*, p. 84. *when the Feast falls on a Monday, are to be observed on the Saturday*, *ibid.* *the Eves of Easter and Whit-*  
*suntide*

# The INDEX.

*Whitsuntide* antiently the chief Seasons for administering Baptism, p. 113.  
 Exorcisms in Baptism, an antient Practice, p. 190, 191. the Church  
 of England retains the Substance of them, *ibid.*  
 Expectation-Week, which, and why so called, p. 125.

## F.

Faldistory, the Episcopal Throne, p. 273.  
 Fasts, p. 66. See Friday, Ember-Weeks, Good-Friday, Holy-Week.  
 Festivals, how requisite to be observed, p. 66, 67, 71. some have Fasts  
 before them, some not, and why, p. 82, 83, 84. how early ob-  
 served, p. 79. why on the Days of the Saints Deaths, rather than  
 those of their Births, p. 80. what Festivals observed by the Church  
 of England, p. 67, 68. antiently all the Apostles were commemo-  
 rated together on the Festivals between Easter and Whitsuntide,  
 p. 150, 151.  
 Forms of Prayer. See Common-Prayer.  
 Fonts, why so called, p. 192. why placed in the Church-Porch, *ibid.*  
 in what Esteem they were held in the primitive Church, p. 191.  
 Friday, an antient solemn Fast, p. 65. to feast thereon rank Tur-  
 cism, *ibid.*  
 Funerals. See Burial.

## G.

Genesis, why appointed to be read towards Lent, p. 31.  
 Gloria Patri, both a Hymn and a Creed, p. 20. a fit Close for any  
 religious Service, *ibid.* corrupted by the Arians, and for that Rea-  
 son enlarged by the Church, p. 25. its antient Use at the end of  
 the Psalms, *ibid.* its Use in the Litany, p. 62.  
 Glory be to thee, O Lord, is to be repeated at the naming the  
 Gospel, and why, p. 158.  
 God-fathers, the Antiquity and Use of them, p. 186, 187. the Rea-  
 sonableness of admitting them to stipulate for the Child, p. 189.  
 their Promises bind the Child, p. 190. required as Witnesses at Con-  
 firmation, p. 197.  
 Good-Friday, why so called, p. 101. why observed as a Fast, *ibid.*  
 its Gospel why out of St. John, *ibid.* its Antiquity, p. 102. why  
 Jews, Turks, and Infidels are then expressly prayed for, *ibid.*  
 Gospels, the Antiquity of them, p. 69. their Suitableness to the Days,  
 for which they are appointed, p. 69, 70. Rites used antiently at  
 the reading of them, p. 158, 159. why it is the Custom to stand up,  
*ibid.*  
 Gunpowder Treason, an Account of it, p. 261, 262, 263.

Habit



# The INDEX.

## H.

- Habit of the Minister in Time of his Ministration, *what*, p. 248. *the Decency and Antiquity thereof*, p. 249.  
Holy-days. *See Festivals*.  
Holy Table. *See Altar*.  
Holy Week, *which, and why so called*, p. 98, 99. *the primitive Observation of it*, *ibid*.  
Homilies to be read, *when there is no Sermon*, p. 166. *this an ancient Custom*, *ibid*.  
Hymns, *the Antiquity of them*, p. 32. *most properly to be sung, and why*, p. 33. *the Profit of them*, *ibid*. *Standing the proper Posture for Hymns, and why*, p. 34. *why used after the Lessons*, p. 35.  
Hymn Angelical, *used after the Eucharist, and why*, p. 181.

## I.

- January 30. *why observed*, p. 264, 265, 266.  
Immersion. *See Baptism*.  
Imposition of Hands *essential to Confirmation*, p. 197, 198.  
Infant-Baptism. *See Baptism*.  
Innocent's-Day, *why observed immediately after Christmas-day*, p. 78. *its Antiquity*, p. 80.  
Interrogatories in the Office for Baptism, *antient and reasonable*, p. 186, 187.  
John Baptist, *why his Nativity is commemorated*, p. 112. *another Holy-day formerly observed in Memory of his Decollation*, *ibid*.  
John the Evangelist, *why commemorated at Christmas*, p. 78.  
Isaiah, *why reserved to be read in Advent*, p. 30.  
Jewish Rites, *which of them may lawfully be used by Christians, which not*, p. 252, 253.

## K.

- Kings, *the Necessity of praying for them*, p. 55, 156.  
Kneeling, *why enjoined the Minister in some Parts of the Service, not in others*, p. 48, 49. *enjoined at the Reception of the Eucharist*, p. 175. *the primitive Church received in a Posture of Adoration*, *ibid*.

## L.

- Lent, *the Original and Antiquity of it*, p. 90, 91. *why not observed immediately after Epiphany*, *ibid*. *why to end at Easter*, p. 92. *why called Lent*, *ibid*. *why it begins on Ash-Wednesday*, *ibid*. *the Service*

# The INDEX.

- vice for the Sundays in Lent explained*, p. 94, 97, 98. *the Altars then veil'd, and why*, p. 36.
- Lessons, the Antiquity of them*, p. 26. *why they follow the Psalms*, p. 27. *why the Minister, when reading them, turns to the People*, *ibid.* of the ordinary Course of Lessons, p. 30. *why some Books omitted*, *ibid.* of the Lessons for Sundays, p. 31. of those for Saints Days, *ibid.* See *Apocrypha*, Genesis, Isaiah.
- Let us pray, often used, and why*, p. 43. *before the Lord's Prayer*, p. 46.
- Litany, what the Word signifies*, p. 59. *why used in Processions*, *ibid.* *their Antiquity*, *ibid.* of our own Litany, p. 60. *the Method and Order of it*, p. 61, 62, 63. *on what Days to be used, and why*, p. 65. *at what Time of the Day*, p. 157. *whether a distinct Service*, p. 155, 156, 157, *why to be said in the Middle of the Church*, p. 157.
- Liturgy.* See *Common Prayer*.
- Lord be with you.* See *Salutation*.
- Lord have Mercy upon us, &c. a short Litany*, p. 44. *its use in ancient Liturgies*, p. 45. *seasonable at all Times*, *ibid.* *why placed before the Lord's Prayer*, p. 46.
- Lord's Prayer, why so frequently used in the Liturgy*, p. 17. *why the Doxology is sometimes omitted*, p. 18. *why repeated by the People*, *ibid.* *the only Prayer to be used before Sermon*, p. 163.
- Lord's Supper, daily received in the primitive Church*, p. 177. *the Care of our Church for its frequent Celebration*, p. 154, 179. *and for giving it to the Sick*, p. 213. *the great Danger of absenting from it*, p. 179. *why called Viaticum*, p. 213, to p. 217.
- Low-Sunday, which, and why so called*, p. 114.

## M.

- Magnificat, an Objection against its Use answered*, p. 25.
- Marriage.* See *Matrimony*.
- Martyrs, three Sorts of them*, p. 28. *the Day of their Death why rather observed than that of their Births*, p. 80.
- Matrimony, the Office for it explained*, p. 203, 204, 205, 206, 207. *the Father, or Friend, why to give the Woman*, p. 204. *the Ring and the Reason of its Use*, *ibid.* *why put on the fourth Finger*, p. 205. *the Communion then antiently administred*, p. 207. *the Solemnities of Marriage among the Jews*, *ibid.* *the great Use and Benefit of our Church Solemnities*, p. 207, 208. *they are primitive and pious*, *ibid.*
- Maunday Thursday, why so called*, p. 100. *its Epistle why concerning the Institution of the Lord's Supper.* *ibid.* *the Practice of the primitive Church on that Day*, *ibid.* *the Church-Doors why then set open*, p. 101.
- May 29, why observed*, p. 267, 268, 269.

S. Michael,

# The I N D E X.

- S. Michael, *why particularly commemorated*, p. 153. *the tutelar Angel of the Christian Church*, *ibid.*  
 Minister, *why sometimes to stand, sometimes to kneel*, p. 48, 49. *why sometimes to turn to the People, sometimes from them*, p. 77, 78.  
 Missa Catechumenorum, *what*, p. 155.  
 Morning-Prayer, *Litany, and Communion-Office, three distinct Services*, p. 156.  
 Morning and Evening Service to be said daily, p. 2, 3, 4.

## N.

- Names given to Children at Baptism, and *why*, p. 191.  
 Narthex of the Church, *what*, p. 218, 241.  
 Nave of the Church, *what*, 240, 241.  
 New-year's-day. *See Circumcision.*  
 Nicene Creed, p. 159. *when first used in Churches*, p. 160. *why placed after the Epistle and Gospel*, *ibid.*  
 November 5. *why observed*, p. 261, 262, 263.  
 Nunc dimittis, *an Objection against its use answered*, p. 35.

## O.

- O all ye Works of the Lord, *when most proper to be used*, p. 37.  
 Oblation of the Eucharist, *an antient Usage*, p. 180, 181.  
 Oblations, *a Duty, which the Light of Nature directs to*, p. 166. *strictly enjoined in the Gospel*, p. 167. *when more especially required*, p. 168. *a necessary Duty at the Reception of the Eucharist*, *ibid.* *and at the Churching of Women*, p. 232.  
 Octaves of the great Festivals, *how antiently observed*, p. 113. *and for what Reasons*, p. 170, 171. *the Octave of Christmas*, p. 81. *how its Preface may be properly used the whole eight Days*, p. 174, 175.  
 Ordinations *always preceded by solemn Fasts*, p. 95, 140. *some antient Customs relating to them remarked*, p. 140, 141, 142, 143.  
 Ornaments. *See Habits, Surplice.*

## P.

- Palm-Sunday, *why so called*, p. 98.  
 Passion-Sunday, *which, and why so called*, *ibid.*  
 Passion-Week. *See holy Week.*  
 St. Paul, *why commemorated by his Conversion*, p. 147.  
 Penitents, *the Form of driving them out of the Church on Ash-Wednesday*, p. 93. *the Form of reconciling them on Maundy Thursday*, p. 100, 101. *the several Degrees of them in the Greek Church*, p. 218.



# The INDEX.

- p. 218. *in the Latin*, p. 219.  
 St. Philip and St. James, *their Festival*, p. 150, 151.  
 Prayer the Gift of, *peculiar to the Apostles times*, p. 60.  
 Prefaces for the great Festivals, *why appointed to be used seven Days after*, p. 170, 171. *why that for Whitsunday but six*, *ibid.*  
 Priest, *what the Word signifies*, p. 250. *a proper Name for the Ministers of the Gospel*, *ibid.* *this proved at large*, p. 251, 253. *its being a Jewish Name no Objection*, p. 252. *the Ministers of the Gospel called Priests by Isaiah and Jeremiah*, p. 253. *what is the principal Part of the Priest's Office*, p. 7, 8.  
 Psalms, *used in the primitive Church*, p. 21, 22. *why used ofner than any other Part of Scripture*, *ibid.* *they, who use them, pray by the Spirit*, p. 23, 24. *why sung or said alternately*, p. 24, 25. *why standing*, p. 25. *why the Gloria Patri is added at the end of each Psalm*, p. 25, 26. *why the old Translation is used*, p. 254. *it is exactly agreeable to the Sense of the Hebrew*, p. 255. *wherein it agrees with the LXX.* *ibid.* *wherein it differs from it*, p. 256, 257, 258. *some Passages of it vindicated*, p. 258, 259.  
 Publick Service of the Church, *beneficial even to the Absent on unavoidable Necessity*, p. 7.  
 Purification of the blessed Virgin. *See Candlemas.*  
 Pye, *what*, p. 271.

## Q.

- Quinquagesima-Sunday, *why so called*, p. 89. *of its Epistle and Gospel*, p. 90.

## R.

- Repentance, *the three Parts of it*, p. 13, 14. *not true without Restitution*, p. 211.  
 Responses. *See Versicles and Answers.*  
 Restitution, *a necessary Part of Repentance*, p. 211.  
 Ring. *See Matrimony.*  
 Rogation Sunday, *why so called*, p. 118. *the Week why observed*, *ibid.* *the Service and Procession formerly appointed for it*, *ibid.* *the Fast this Week voluntary, and why*, *ibid.*  
 Rule for finding Easter. *See Easter.*

## S.

- Sacrament. *See Communion-Service, Lord's Supper.*  
 Saint's-Days. *See Festivals.*

# The INDEX.

- Salutation *mutual* of Priest and People, p. 42, 43. *its Design and Benefit*, *ibid.* *an antient Usage*, p. 43.
- Sanctuary of the Church, *what*, p. 242.
- Secretæ, *what*, and the Reason of their Use, p. 64.
- Septuagesima Sunday, *why so called*, p. 89. *its Antiquity*, *ibid.* of *its Epistle and Gospel*, *ibid.*
- Sermon, *antiently an Exposition of some Part of the Epistle and Gospel*, p. 162. *not above an Hour long*, p. 163.
- Sexagesima Sunday, *why so called*, p. 89. *its Antiquity*, *ibid.* of *its Epistle and Gospel*, p. 90.
- Sick, *ought to send for the Priest in the beginning of their Sickness*, p. 221. *the great Advantage thereof*, p. 222. See *Visitation and Communion of the Sick*.
- St. Stephen's Day, *why observed the Day after Christmas-Day*, p. 78. of *its Collect*, *ibid.* *its Antiquity*, p. 80.
- Sundays after Epiphany, *an Explanation of their Collects, Epistles and Gospels*, p. 86, 87, 88. of *those for the Sundays in Lent*, p. 94, 97, 98. of *those for the Sundays after Easter*, p. 113, to p. 118. of *those for the Sundays after Trinity*, p. 135, to p. 146.
- Surplice, *the Lawfulness and Decency of it*, p. 249. *why white*, *ibid.*
- Synodals, *what they were*, p. 271.

## T.

- Thanksgiving of Women after Childbirth. See *Churching of Women*.
- Te Deum ever in great Esteem in the Church, p. 34. *when most proper to be used*, p. 36.
- Translation of the Psalms. See *Psalms*.
- Trine Immersion *antiently used in Baptism*, p. 191, 192.
- Trinity-Sunday, *how antiently observed*, p. 132. of *its proper Lessons*, p. 133. of *its Epistle and Gospel*, p. 134.

## V.

- Veils worn formerly by Women, *when they were Churched*, p. 228.
- Venite exultemus explained, p. 21.
- Versicles and Answers, *the Benefit and Advantage of them*, p. 47. of *those before the Psalms*, p. 19. of *those which make up but one intire Sentence put together*, p. 231. *this agreeable to primitive Practice*, *ibid.*
- Vestiarly, *why so called*, p. 244.
- Viaticum, *the Eucharist so called, and why*, p. 213, to 217.
- Vigils, *the primitive Observation of*, p. 82. *when disused*, p. 83.

# The I N D E X.

Visitation of the Sick, the Method and Order of it, p. 209, 210, 211, 212. See Sick.

Use of Sarum, Bangor, &c. what, p. 271, 272.

## W.

Whitsunday, *why so called*, p. 128, 129. *why called Pentecost*, p. 127. *the Blessings thereon commemorated*, p. 126. *of its proper Lessons*, p. 129. *its proper Psalms explained*, p. 130, 131. *its Antiquity*, p. 131.

Whitsun-Monday and Tuesday, *why observed*, p. 132.

With my Body I thee worship, *in the Office of Matrimony, what it signifies*, p. 205, 206.

## F I N I S.







